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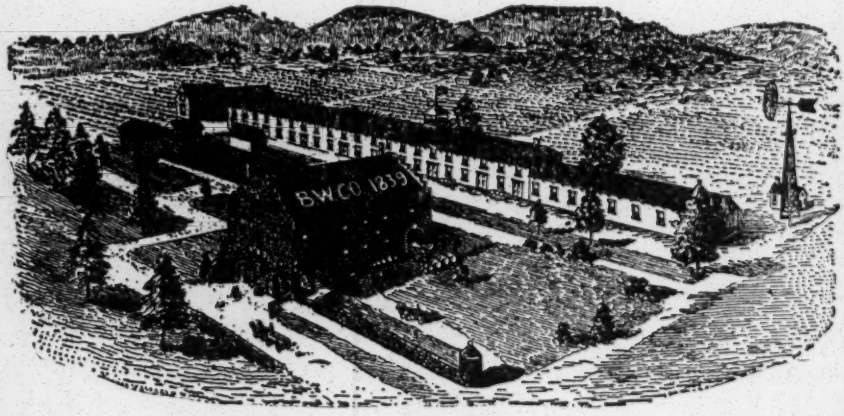

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THE ECCLESIASTICAL REVIEW

VOLUME 102.—JUNE, 1940.—No. 6.

THE HOLY SHROUD.

Present State of the Question.

IN the March number of THE ECCLESIASTICAL REVIEW there appeared an article entitled "The Holy Shroud of Jesus Christ," by Lieut.-Col. P. W. O'Gorman, C.M.D., M.D. The particular aspect of the subject treated in the article is indicated by the sub-title: "New discovery of the cause of the impression". The author accepts the authenticity of the long, narrow sheet of linen preserved in the *Cappella Santa* adjoining the Cathedral of Turin; that is, he believes that this sheet is the burial cloth of Christ, and that the two life-size figures placed head to head along the middle of the sheet are the frontal and the dorsal imprint of the Body of Christ. On the basis of some remarkable impressions which he discovered in a volume in his library, he proposes a new explanation of the process by which the double imprint on the Shroud was produced.

Not a few readers have asked for an opinion as to the value of Dr. O'Gorman's theory. It is the purpose of this article to comply with that request, but before there can be any profitable discussion of the theory we must note certain preliminary ideas and clarify the state of the question regarding the authenticity of the Shroud.

PRELIMINARY NOTIONS.

First, it is essential to bear in mind that the authenticity of the Shroud is entirely independent of any attempt to determine the cause of the imprint. The thesis of authenticity is concerned only with the fact that the Shroud of Turin bears the

imprint of Christ. The attempt to determine the cause of the imprint presupposes that fact and seeks only to explain how the imprint was produced. Several explanations have been proposed, but even if every one of them turned out in the end to be unsatisfactory or were definitely proved to be false, the authenticity of the Shroud would not be affected in the least. It would still be true that this is the burial cloth of Christ with the imprint of His martyred Body. There is good reason to insist upon this when two such eminent scholars as the late Rev. Herbert Thurston, S.J.,[1] and Père G. de Jerphanion, S.J.,[2] confused Dr. Vignon's explanatory theory with the question of the authenticity of the Shroud.

Secondly, it is equally important to realize that in the year 1931 there was a crucial turning-point in the discussion of the Shroud. At the public exposition held in that year the cloth and the imprint were examined for the first time by competent observers—and examined repeatedly during a period of three weeks. At the same exposition Cavaliere Giuseppe Enrie made a set of twelve superb photographs which are the only ones officially authorized and guaranteed and are indispensable for any fruitful study of the imprint. After the exposition Paul Vignon, Sc.D., Professor of Biology at the Institut Catholique of Paris, founded the Italian and the French Commission of the Holy Shroud, composed of prominent scholars and scientists who have been collaborating ever since under Dr. Vignon's direction in investigating every problem connected with the Shroud.

These three factors—the examination of the Shroud, the present official photographs, and subsequent research by members of the two commissions — have established a wealth of new evidence which places the authenticity of the Shroud beyond reasonable doubt.

As a result of this development, the state of the question is now radically different from what it was before 1931, and the great mass of earlier literature on the subject is completely outdated and must be read with extreme caution. This applies to the writings of champions of the Shroud as well as to those of

[1] "The Holy Shroud as a Scientific Problem," in *The Month*, CI (1902), p. 170.

[2] "Bulletin d'archéologie chrétienne et byzantine," in *Orientalia Christiana Periodica*, IV (1938), p. 564.

opponents. It is true even of Dr. Vignon's famous book [3] which placed the question on a scientific basis and inaugurated a new era for the Shroud. The author himself has written to me that this book is *dépassé*. It is superseded by the monumental work which he published in 1938 and brought up to date last year in a second edition.[4] This is the mature work of a keen, impartial investigator who, in the words of his friend Paul Claudel, "has devoted himself to this subject for forty years with all his learning, his talents and his virtues as a scientist." [5] His lucid and comprehensive exposition, richly illustrated and fully documented, is an invaluable handbook for students of the Shroud and an insurmountable barrier for opponents. It must be read and assimilated in order to evaluate the present state of the question. With the limited space at my disposal, I can give only a brief outline of the principal points.

The Holy Shroud and History.

At the outset I wish to state emphatically that there is no pretence to proving the authenticity of the Shroud by means of written documents. The historical circumstances were such that there can be no sufficiently complete record. Even if all the documents ever written about the Shroud of Christ were still extant, they could not enable us to trace its career through the centuries and to identify it with the relic of Turin. The attempt of some of the earlier authors to construct a documentary history of the Shroud recalls the dictum of Cardinal Newman that in historical inquiry there is such a thing as having "too much evidence."

Within recent years the historical aspect of the question has been thoroughly revised, mainly through the efforts of Dr. Vignon. Genuine sources have been carefully verified, baseless theories and spurious or doubtful sources unmercifully rejected. The meager residue, positive as far as it goes, is much too frail to form a firm basis for the thesis of authenticity.

[3] *Le Linceul du Christ*, 2nd ed., Paris: Masson et Cie, 1902; Eng. tr. *The Shroud of Christ*, New York: E. P. Dutton & Co., undated.

[4] *Le Saint Suaire de Turin devant la science, l'archéologie, l'histoire, l'iconographie, la logique*, 2nd ed., Paris: Masson et Cie, 1939. An English edition of this book, with an answer to the most recent criticisms, is being prepared for publication.

[5] *Le Figaro*, Paris, 9 April, 1938, p. 6.

The earliest witnesses upon whose testimony we can place any reliance are St. Braulio [6] in the seventh century and St. John Damascene [7] in the eighth, both of whom refer to the Shroud of Christ as existing in their time. The next witnesses are much later and testify that the Shroud of Christ was in the possession of the emperors at Constantinople: Archbishop William of Tyre [8] in 1171; Nicholas Mesarites,[9] custodian of the imperial treasures, in 1201; Robert de Clari,[10] chronicler of the Fourth Crusade, in 1204, when the Shroud disappeared in the pillage of Constantinople by the Latins. Robert de Clari is the first witness to refer explicitly to the imprint. He relates that the Shroud of Christ, preserved in the church of Our Lady of Blachernes, " was stretched upright every Friday so that one could well see the figure of our Lord." [11]

The silence of the early centuries is not at all surprising, for it is in accordance with the spirit and the practice of that period. The same reasons which obliged artists to refrain from portraying the crucifixion must have militated with still greater force against exhibition of the Shroud and prevented a general knowledge of the imprint. For the Jews there was the additional reason of a strong traditional aversion to everything connected with a corpse, fostered by their laws regarding legal impurity.

It is difficult for us now to realize how repellent crucifixion was to the people among whom it was practised. It engendered such horror and disgust that the preaching of Christ crucified was a great stumbling-block to the spread of the Gospel. This was what St. Paul called "the scandal of the cross" (Gal. 5: 11). Hence, while in their faith and their personal lives the early Christians knew "only Christ and Him crucified" (I Cor. 2: 2),

[6] *Epistola* XLII, Migne PL, 80, 689.

[7] *De Imaginibus Oratio III*, Migne PG, 94, 1353-4.

[8] *Willermi Tyrensis Archiepiscopi Historiae Liber vigesimus*, cap. xxiii, in *Recueil des Historiens des Croisades*, Paris, 1844. *Historiens occidentaux*, I, part 2, p. 985.

[9] A. Heisenberg, *Die Palastrevolution des Johannes Komnenos*, Würzburg, 1907, p. 30.

[10] *Les Classiques français du Moyen Age*, published under the direction of Mario Roques. Robert de Clari, *La Conquête de Constantinople*, ed. Philippe Lauer, Paris, 1924, p. 90.

[11] Dr. Vignon (p. 100) cites an Easter Preface of the Mozarabic Rite (7th cent.) in which it is stated: " Ad monumentum Petrus cum Johanne concurrit, recentiaque in linteaminibus defuncti et resurgentis vestigia cernit " (Migne PL, 85, 519B). He has since rejected this as a testimony to the Shroud because it is too doubtful whether " vestigia " in this context signifies an imprint.

there was something like a tacit law forbidding them to make pictorial representations of the crucifixion. From the so-called Palatine crucifix one can get a good idea of the ridicule to which such a practice would have exposed the mystery of the redemption. This scurrilous caricature, representing Christ on the cross with the head of an ass, was done by a pagan hand and inscribed with a pagan sneer.

Even after Constantine abolished crucifixion and the cross was brought into the open as an honored symbol, it took about three centuries for Christian artists to abandon their reverential reticence, but it was Christ living and triumphant, clad in a robe of glory and wearing a royal crown, that they portrayed on the cross, not Christ in agony or in death. It was only in the eleventh century that they ventured to be more realistic. The complete realism of the crucifix which is so familiar to us now did not make its appearance till the thirteenth century and it was developed principally in the West.

Now on the Shroud the effects of Christ's crucifixion are visible in all their stark reality, more vivid and more appalling than in any artistic work. And not only the crucifixion. There are also the marks of all the other humiliating tortures of the Passion and traces of the process which took place after death. It is reasonable, therefore, to suppose that the Shroud was kept more or less hidden for centuries and a prudent silence observed about the imprint. We do not know when the Shroud was brought to Constantinople, but the same policy seems to have been followed there, for there is no evidence that the Shroud was shown in public till the first years of the thirteenth century, about the same time when our present type of crucifix began to appear. Those who imagine that the guardians of the Shroud should have gone about waving it like a banner show little understanding of the conditions of the Christian Orient.

It is not so easy to explain the silence of a century and a half which followed the disappearance of the Shroud from Constantinople in 1204. Many authors hold that the Shroud was sent to Besançon and preserved there in the cathedral till 1349, when the cathedral was destroyed by fire. This opinion seemed sound to me when I first wrote on this subject,[12] but I have

[12] Ecclesiastical Review, XCIII (1935), p. 445.

found since that the sources cited are either non-existent, or misinterpreted, or of much later date than was supposed. There is nothing to show that Besançon possessed anything known as the Shroud of Christ before 1523, and the supposed relic mentioned for the first time in that year was nothing else than a crude painted copy of the frontal imprint of the Shroud of Turin.

We do know that the present Shroud was brought to Lirey, France, about 1355 by Geoffrey I de Charny who might have acquired it in the East, whither he acompanied the Dauphin Humbert II in the Crusade of 1346.[13] However, we really do not know when or where it came into his possession, nor have we any document by which we can identify it as the relic which had been venerated at Constantinople. From 1355 onward we have a clear and continuous history.

The gaps in the written record are filled up to a certain extent by the results of a comparative iconographic study presented in Dr. Vignon's recent book.[14] The author shows with an abundance of illustration that the imprint of the face on the Shroud of Turin was copied in many frescoes and mosaics. It is significant that the artists carefully eliminated all traces of wounds and blood and attempted to reconstruct a living face out of the mask-like imprint. They naturally made many errors of interpretation and transposed the image very poorly, but they were so faithful to their model in other respects that they reproduced many oddities and accidents of the imprint which are as definite and characteristic as a signature.

The earliest known copy was the famous Holy Face of Edessa, which certainly existed at the beginning of the fifth century. It became the parent of a large family of similar works in which the same characteristics of the Shroud are reproduced. Therefore, the Shroud also existed at that time and was then referred

[13] Ulysse Chevalier, *Étude Critique sur l'origine du Saint Suaire de Lirey-Chambéry-Turin*, Paris: Picard, 1900, p. 32, note 1.

[14] Friedrich Sühling ("Neuere Literatur über das Grablinnen des Herrn," in *Theologische Revue*, Münster, XXXVIII (1939), No. 1, col. 4-6), while granting the cogency of Dr. Vignon's treatment of the scientific aspect of the question, denies that his iconographic study has any value. This reviewer does not seem to understand Dr. Vignon's method and aim. Anyone who will follow the author in his painstaking comparison of details of the imprint of the face on the Shroud with details in the works which he reproduces will admit that his conclusions are sound. The fact is that this represents the only real contribution in the field of history.

to Christ, since its imprint of the face was taken as the model in these attempts to draw His portrait. By means of later copies made at Constantinople Dr. Vignon proves that the present Shroud is the same as the relic which was preserved in the imperial capital till 1204.

This is as much as can be gleaned from history. On the one hand, the silence of history is no argument against the authenticity of the Shroud; on the other, what history does record, in written documents and through art, provides some indication that this may be the Shroud of Christ.

If history be taken in a broader (and truer) sense, as the record of the past by any means whatever and not only by means of written sources, the Shroud itself must be regarded as a historical document of the most profound significance. It comes to us out of the obscurity which envelopes the beginnings of the Christian era, but through that unique imprint it has a meaning, and this meaning is unlocked by the Gospels and made as intelligible and precise as if the Shroud were a great scroll written and signed by Him who left His imprint there. Ultimately, the proof of authenticity rests upon these two sources: the Shroud itself and the Gospels.

The Imprint of a Dead Man.

The opponents of the Shroud, under the leadership of Canon Ulyssee Chevalier and Father Thurston, maintained that the two figures on the Shroud are paintings, and specifically paintings of the fourteenth century. The basis of their position consisted in several written documents, not in anything they had observed on the Shroud. In fact, so far as I know, not a single opponent ever saw the Shroud or ever gave any indication of having grasped the significance of the photographs. They simply placed undue trust in their documents, which are now discredited even on historical grounds. The uninformed still cite their works as if there were something infallible in the written word, whereas the Shroud itself is at hand and well able to give decisive testimony in its own behalf.

It is certain that the double image is not a painting or any other kind of work done by the hand of man by any conceivable means. This is so evident that Pope Pius XI, after a careful personal study, did not hesitate to affirm it in a public address.

We may now take it as demonstrated, he said, that the image of the Holy Shroud of Turin is certainly not a work of human hand. He referred to the Shroud as an object " certainly more sacred than perhaps any other," and he repeated with singular emphasis: " . . . as is now established in the most positive manner, even apart from all idea of faith and Christian piety, it is certainly not a human work." [15]

The two figures are unquestionably the frontal and the dorsal imprint of a dead man—one whose head was punctured by many sharp points, who was subjected to a brutal scourging, whose shoulders were subsequently irritated by some burden, who was crucified and pierced through the right side while still suspended on the cross, who was dead when his hands and feet were finally released from the nails. This is not a matter of opinion or speculation. It is a fact which anyone can verify for himself by examining Cav. Enrie's photographs—the positive photographs with the white background which show the Shroud as it looks to the eye. If these be lacking, an excellent substitute would be the splendid reproductions in Dr. Vignon's book, where one would also have the genial guidance of this able and experienced scientist.

The marks of wounds are unmistakable — wounds inflicted upon living flesh with the characteristics of the different types of wounds: perforations, punctures, cuts, bruises, abrasions, the incision in the side. The open wounds bled in a characteristic manner, as is evident from the blood now upon the Shroud, whither it was transferred in the precise form in which it had flowed and clotted on the surface of the body. In many instances the separation of clot and serum can still be observed. In fact, the very precision of the transfers of blood gives rise to a scientific mystery. It is certainly blood, and yet scientists cannot understand how it was impressed on the cloth with such minute exactness or how it was preserved intact for so many centuries.

The blood which issued from the right foot after the extraction of the nail, and a second flow of blood from the side after the descent from the cross, moistened the Shroud directly. The blood from the foot was already clotted to a semi-fluid mass and

[15] *L'Osservatore Romano*, 7-8 Sept., 1936.

accompanied by a serous liquid when it flowed forth—an effect which could have taken place only in a corpse. That is how we know that death occurred on the cross. Another sign of death on the cross is the evident rigidity of the feet in the position in which they had been held by the nail.

Besides the blood, there was a flow of an organic liquid from the body, a copious oozing at the back, and an exudation of many small drops on the brow, the back of the head, the shoulder-blades and the sole of the left foot. All this took place while the body was enveloped in the Shroud. The oozing and the exudation are further evidence of death, for they are the result of the process which precedes decomposition. In this case, however, the body emerged from the Shroud before any trace of decomposition made its appearance. Under the circumstances this must have been something less than forty hours. The body must have emerged in some mysterious manner, for Dr. Vignon has shown quite conclusively that no human agent could have timed the whole complicated process so perfectly, or have removed the long sheet from about the body without disturbing those very exact deposits of blood and leaving telltale signs of handling the cloth.

This, then, is what the Shroud itself demonstrates. It bears the imprint of a dead man who was tortured as is portrayed there, who was enveloped in the sheet for a limited time, and who escaped as if of himself and at a chosen hour.

The Imprint of Christ.

Once the above points are established, we can conclude with complete confidence that it was Christ who left His imprint on the Shroud. The details of the imprint agree so exactly with the Gospel account of the sufferings, the death, the burial and the resurrection of Christ, and that series of events is so unique and so inimitable that it serves to identify Christ as the man of the Shroud as surely as a person is identified by his fingerprints or his photograph. Referring only to the scourging, the crowning with thorns, the crucifixion and the piercing of the side, Father Thurston made this forceful statement: "As to the identity of the body whose image is seen upon the shroud, no question is possible. The five wounds, the cruel flagellation, the punctures encircling the head can still be clearly distinguished

in spite of the darkening of the whole fabric. If this is not the impression of the Body of Christ, it was designed as the counterfeit of that impression. In no other personage since the world began could these details be verified." [16] The fact that Father Thurston regarded the imprint as a counterfeit does not weaken the force of his testimony as to the uniqueness of the Christ of Calvary and the impossibility of referring the Shroud of Turin to anyone else.

But we have more than the different phases of the Passion to identify Christ as the man of the Shroud. We also have the same exceptional burial indicated by the imprint and described in the Gospels, and there is a remarkable agreement between the imprint and Christ's resurrection.

Many students of Scripture are still inclined to think that the imprint cannot be reconciled with the Gospel account of the burial of Christ.[17] They do not believe that Christ could have been placed in the tomb unwashed, unanointed and unswathed in linen bands, as was the man of the Shroud. Their opinion, however, is based upon a misinterpretation of the sacred text and a misunderstanding of the burial custom of the Jews.

The Synoptics offer no difficulty whatever. All three of them describe the burial of Christ as provisional and incomplete—a hasty, summary deposition enforced by the approach of the Sabbath, which made it doubly urgent to have the body sealed in the tomb before nightfall. Joseph of Arimathea simply took the body down from the cross, wrapped it in a clean linen cloth (*sindon*) and laid it in the tomb (Matth. 27: 59-60; Mark 15: 46; Luke 23: 53). Meanwhile the women remained at a distance and took no part in the burial, whereas they certainly would have done so if the customary rites had been performed.[18]

[16] "The Holy Shroud and the Verdict of History," in *The Month*, CI (1902), p. 19.

[17] The Scriptural difficulties have been stated again in a recent article by Rev. F. M. Braun, O.P., Professor of New Testament Exegesis at the University of Fribourg, Switzerland ("Le Linceul de Turin et l'évangile de Saint Jean," in *Nouvelle Revue Théologique*, Louvain, LXVI (1939), p. 900-935, 1025-1046). There will be a detailed reply to this article in the forthcoming English edition of Dr. Vignon's book.

In the article cited above I advocated an interpretation which I then accepted under the influence of what almost amounts to a consensus of the commentators. I have since come to consider that interpretation untenable. I can here give only a brief statement of my reasons for venturing to depart from the commonly accepted view.

[18] See *Treatise Semahot and Treatise Semahot of R. Hiyya and Sofer Hibbut ha-Keber*, edited from manuscripts by Michael Higger, New York: Bloch Publishing

Their inactivity at the tomb and their subsequent actions throw considerable light on the nature of the burial.

There is good reason for holding that the body was not washed. Not only are all the Evangelists silent about the washing, but under the circumstances it must have been impossible to wash the body in the prescribed manner. It was required that this be done with *warm* and very probably *perfumed* water,[19] and the case of Christ was an emergency occurring outside the city with little time available before the body had to be left in the tomb.

St. Mark and St. Luke positively exclude the anointing. The women, who did nothing at all at the tomb on Friday, carefully noted the place and the *manner* of the burial (Mark 15: 47; Luke 23: 55. The verb θεωρέω in both texts means to view attentively, to inspect). Then they went to the city and prepared ointments (Luke 23: 56), and early on Easter Sunday they returned to the tomb to *anoint* the body (Mark 16: 1; Luke 24: 1). Therefore, the body had not been anointed on Friday evening, and if it was not anointed or washed neither could it have been clad in the customary grave-clothes.

It is John 19: 39-40 that is said to be fatal to the authenticity of the Shroud of Turin. This text is usually translated: " And Nicodemus also came . . . bringing a mixture of myrrh and aloes, about a hundred pound weight. They took therefore the body of Jesus and bound it in linen cloths, with the spices, as the manner of the Jews is to bury." The majority of commentators understand this as meaning that the body was *bound with swathing bands*; and if the body was swathed, they say, it must have been washed and anointed. They conclude that the burial of Christ was complete and definitive and thereby exclude the conditions which were obviously necessary for the production of the imprint on the Shroud.

If this were really the meaning of St. John, he would contradict the Synoptics as well as the Shroud. The burial described by him could not have been the same as the burial which the first three Evangelists describe as consisting in a hasty

Co., 1931, ch. xii, 10, p. 198; Siegfried Klein, *Tod und Begräbnis in Palästina zur Zeit der Tannaiten*, Berlin, 1908, p. 24.

[19] S. Klein, *loc. cit.*; A. P. Bender, " Beliefs, rites and customs of the Jews connected with death, burial and mourning, as illustrated by the Bible and the later Jewish literature," in the *Jewish Quarterly Review*, VII (1894-5), p. 259.

wrapping in a linen sheet, implying that the body was not washed and clearly indicating that it was not anointed. The gift of inspiration and inerrancy is not the exclusive prerogative of St. John, so there must be some way of reconciling him with the Synoptics. By the same token there must be something wrong with the commonly accepted interpretation of his text.

One error is the assumption that ὀθόνια means only linen bands, or at least that it necessarily has that meaning in St. John's text. The word had a great variety of meanings, ranging from a large sheet like the sail of a ship to surgical bandages, and it was used just as frequently to signify different kinds of garments as simple cloths of any form and any dimensions.[20] The sense in which St. John uses it must be determined by the context and the contemporary custom.

Another error is the idea that the Jews swathed their dead. The many authors who assert that this was the Jewish custom cite no authority for their view. Apparently they take it for granted that the Jewish manner of covering the dead was the same as the Egyptian which is so much better known, but there really was a great difference. The Jews did not swathe their dead at all. They clothed them in garments such as the living wore, generally in complete apparel as if for a journey. The most usual forms were the long tunic and the ample, flowing mantle, but often the principal piece was a simple winding-sheet—the most elementary form of a garment. Among the poor, when there was no garment that could be spared, the dead were wrapped in any kind of cloths that could be secured for the purpose.

[20] J. H. Moulton and G. Milligan, *The vocabulary of the Greek New Testament illustrated from the papyri and other non-literary sources*, London: Hodder and Stoughton, 1914-1929, p. 439; Friedrich Preisigke, *Wörterbuch der griechischen Papyrusurkunden*, Berlin, 1925-1931, vol. II, col. 152. Additional examples in *The Oxyrhyncus Papyri*, ed. B. F. Grenfell and A. S. Hunt, London, 1920, part XIV, no. 1679—p. 139-140, no. 1741—p. 174; "Notices et textes des papyrus grecs du musée du Louvre et de la Bibliothèque Impériale," ed. W. Brunet de Presle, in *Notices et extraits des manuscrits de la Bibliothèque Impériale*, Paris, 1865, XVIII, part 2, no. 32—p. 285, no. 52—p. 327, no. 53—p. 328, no. 54—p. 330-331, no. 59—p. 345. See also U. Wilcken, *Griechische Ostraka aus Aegypten und Nubien*, Leipzig and Berlin, 1899, vol. I, p. 266-9; W. Otto, *Priester und Tempel im hellenistischen Aegypten*, Leipzig and Berlin, 1905, vol. I, p. 300-301. The sources cited cover the two or three centuries before and after the beginning of the Christian era.

Besides the indications in Scripture, [21] there are many Rabbinical sources [22] which show beyond question that such was the Jewish custom, and it is in this sense that these sources are understood by the Jewish archeologists.[23]

Now St. John says that what was done at the burial of Christ was " in accordance with the custom of the Jews in preparing (the dead) for burial "—a more accurate translation than the one quoted above. Therefore, he certainly does not mean that the body was swathed. His term ὀθόνια agrees in meaning with the Aramaic terms by which the ancient Rabbinical witnesses designate grave-clothes.[24] It also agrees with the *sindon* of the Synoptics and thereby St. John's meaning is more precisely determined. In fact, according to Heinrich Lewy,[25] both these words have a Semitic origin and both were well chosen by the Evangelists in reference to the burial of Christ.

St. John uses his term in the plural, indicating that there was something else besides the *sindon*. For one thing, there probably was the chin-band which was in use among the Jews to bind up the lower jaw.[26] This would agree perfectly with the im-

[21] I Kings 28: 14; Luke 7: 14-15; Acts 5: 6, 10; 9: 37-41.

[22] *Flavii Josephi Opera*, ed. G. Dindorf, Paris: Firmin-Didot, 1865, vol. I, *Antiquitatum Judaicarum*, XVII, viii, 3, p. 675; vol. II, *Bellum Judaicum*, I, xxxiii, 9, p. 82; *Le Talmud de Jerusalem*, tr. Moïse Schwab, Paris, 1878, vol. II, *Kilaim*, ch. ix, 6, p. 315-6; *Der Babylonische Talmud*, ed. L. Goldschmidt, Berlin, 1897-1934, vol. I, *Sabbath*, XV, 111, 114a, p. 593; vol. III, *Jom-Tob*, 6a, p. 177; *The Babylonian Talmud*, ed. I. Epstein, London: Soncino Press, 1936-, *Kethuboth*, vol. I, ch. i, 8b, p. 43; *Seder Mo'ed*, vol. VIII, *Mo'ed Katan*, ch. iii, 27b, p. 178; *Midrash Rabbah*, ed. H. Freedman and M. Simon, London: Soncino Press, 1939, vol. II, *Genesis*, II, p. 890, 989.

An abundance of pertinent references will be found in the works cited in the next note.

[23] S. Klein, *op. cit.*, p. 25-9; Wilhelm Nowack, *Handbuch der hebräischen Archäologie*, Freiburg i. B. and Leipzig, 1894, vol. I, p. 188; Adolf Rosenzweig, *Kleidung und Schmuck im biblischen und talmudischen Schrifttum*, Berlin, 1905, p. 52; Samuel Krauss, *Talmudische Archäologie*, Leipzig, 1911, vol. II, p. 56-7; *Die Doppelbestattung bei den Juden*. Sonderabdruck aus den Mitteilungen der Anthropologischen Gesellschaft in Wien, vol. LXIII, Vienna, 1933, p. 348; H. L. Strack and P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, Munich, 1924, vol. I, p. 1048; vol. III, p. 795; Immanuel Benziger, *Hebräische Archäologie*, 3rd ed., Leipzig, 1927, p. 133; *Encyclopaedia Judaica*, Berlin, 1929-, Vol. IV, art. " Bestattung," col. 377-9.

[24] The Aramaic words are interpreted by S. Klein, *op. cit.*, p. 27—note 5, p. 28—note 1; A. Rosenzweig, *op. cit.*, p. 52 fol.

[25] *Die semitischen Fremdwörter im Griechischen*, Berlin, 1895, p. 85, 125.

[26] See S. Klein, *op. cit.*, p. 22. According to W. Nowack (*op. cit.*, p. 187), it is only by chance that this traditional practice of the Jews is not mentioned in the Old Testament.

print on the Shroud as accounting for the blank space between the front and the back of the head. What else could St. John have meant by that word in the plural? This is as much a problem for our critics as it is for us. In view of the incomplete, provisional nature of the burial as described by the Synoptics, one may suppose that the other grave-clothes, whatever they may have been, were laid beside the body inside the *sindon,* being held in reserve till the body could be washed and anointed. This, too, would be in accordance with the imprint, for there actually was some such thing about the head and shoulders, supporting the two long strands of hair which frame the face and preventing the limp cloth from falling over the sides. There also was something lying at the feet outside the Shroud and pressing the cloth against the soles, for it is only in this way that we can account for the complete imprint of the sole of the right foot and the imprint of the rear half of the left, which was somewhat withdrawn behind the other.

There is nothing in St. John's text to imply that the body was washed or anointed. He says nothing about washing, and we saw above that it must have been impossible to wash the body in the prescribed manner. The mixture of myrrh and aloes provided by Nicodemus was a dry powder, regarded at that time as a preservative against corruption. It was not an oil such as was used for anointing a corpse. The action of the women which excludes the anointing in the account of the Synoptics does so also with regard to that of St. John. Then there is the incident of the anointing of the feet of Christ by Mary, the sister of Martha, six days before the Pasch. The statement made by Christ on that occasion has a direct bearing on this question. His words as quoted by St. John (12: 7) present some textual difficulty, but they have the same meaning as the clear wording of the statement by St. Mark (14: 8) and St. Matthew (26: 12); namely, that this woman anointed the Body of Christ beforehand in anticipation of His burial.[27] This implies that there was to be no anointing at the burial itself.

Furthermore, the air of haste which pervades the account of the burial by the Synoptics is still more evident in that of St.

[27] See M. J. Lagrange, *Évangile selon Saint Jean,* Paris: Lecoffre, 1927, p. 322, note 7.

John. The Jews, he says (19: 31), asked Pilate to order the legs of the three crucified to be broken that they might be taken down from the cross before the beginning of the Sabbath. The Sanhedrists were anxious to observe the precept to remove executed criminals from the gibbet and to bury them on the same day.[28] In this case to neglect to do so would have been a double desecration, for it was the Parasceve, the eve of the Great Sabbath.[29] At that season of the year the Sabbath began at about 6 o'clock in the evening and the time was already short. It is certain that Christ was buried before that hour because the last portion of the Parasceve was the "first day" of His repose in "the heart of the earth" (Matth. 12: 40). According to St. John, this was brought about by the imminence of the Sabbath, which forced the disciples to lay the Body of Christ in the tomb of Joseph of Arimathea "because the sepulchre was nigh at hand" (John 19:42). St. John offers as little reason to assume that the burial of Christ was complete and definitive as do the Synoptics.

Incidentally, St. John's account of the resurrection of Lazarus, with its hints as to the manner of his burial (11: 44), may not be taken as a safe guide in determining how Christ was buried. We may be sure that the customary rites of a complete Jewish burial were observed in the case of Lazarus, whereas these rites were omitted at the burial of Christ with the intention of supplying them after the Sabbath.

[28] Deut. 21: 23. This law was strictly enforced at the beginning of the Christian era. See *The Loeb Classical Library*, ed. T. E. Pace, E. Capps and W. H. D. Rouse. *Philo*, Greek text and English translation by F. H. Colson, Cambridge: Harvard University Press, 1937, vol. VII, *The Special Laws*, book III, xxviii, 152, p. 570-2, 571-3; Erwin R. Goodenough, *The Jurisprudence of the Jewish Courts in Egypt*, New Haven: Yale University Press, 1929, p. 133-4; *Flavii Josephi Opera*, ed. G. Dindorf, Paris: Firmin-Didot, 1865, vol. I, *Antiquitatum Judaicarum*, IV, viii, 6, p. 135; 24, p. 141-2; vol. II, *De Bello Judaico*, IV, v, 2, p. 204; A. Büchler, "L'enterrement des criminels d'après le Talmud et le Midrasch," in *Révue des Études Juives*, XLVI (1903), p. 75.

[29] *Sabbath*, XXIII, 5, where there is a derogation from the Sabbath law of rest for the sake of the dead, is cited to show that the imminence of the Sabbath would not oblige the disciples to hasten the burial of Christ. The passages cited from Josephus seem to indicate clearly enough that this derogation could not have been introduced till some time after the destruction of Jerusalem in 70 A. D. Even if it had been introduced at an earlier date, it could not have applied to criminals for whom the law of Deuteronomy was rigorously enforced. From the Gospels, especially that of St. John, it is evident that the burial of Christ actually was hastened on account of the approach of the Sabbath.

St. John's description of what he saw in the tomb after the resurrection gives rise to another difficulty. He distinguishes the ὀθόνια from the σουδάριον and says that the former were lying on the ground while the latter was rolled together and apart from the rest (20: 6-7). This cloth is supposed to have been a napkin which covered the face of Christ and would thus have prevented an imprint of the face such as we have on the Shroud. But the terms used by St. John do not justify one in insisting on this interpretation. He says that the σουδάριον was "upon his head"—not "upon or about his face", as the phrase is sometimes erroneously translated. Moreover, in the time of Christ it was not the general practice of the Jews to cover the faces of the dead with a napkin. This was done only when the face was disfigured, and as the faces of the poor were often disfigured by hunger and privation, it was usually the poor whose faces were covered before burial. To spare their feelings it was decreed that the faces of all should be covered, except those of infants and of betrothed persons, but this was after the time of Christ.[30]

The σουδάριον may have been the chin-band—a cloth rolled lengthwise and passing over the top of the head. Abbé Levesque [31] maintains that it was the same as the *sindon* of the Synoptics, though the examples which he cites to illustrate the use of the term in this sense may not be sufficiently cogent. At any rate, there is nothing in St. John's reference to this cloth that would lead one to believe that it is incompatible with the imprint on the Shroud.

On the whole, then, St. John merely supplements the Synoptics with additional details and leaves their summary account entirely intact. If all four Evangelists be taken together, according to the text as it stands and in the light of the contemporary custom of the Jews, the imprint of the Shroud corresponds in all essential details with their description of the burial of Christ. Due to the extraordinary nature of that burial, it is a very important element in establishing the authenticity of the Shroud.

[30] *The Babylonian Talmud*, ed. I. Epstein, *Mo'ed Katan*, ch. iii, 27a, p. 177-8.

[31] "Le Suaire de Turin et l'Évangile," in *Nouvelle Révue Apologetique*, I (1939), 228-237.

Finally, there is a striking agreement in the length of time during which the body was enveloped in the Shroud and Christ reposed in the tomb. In the case of the Shroud it must have been less than forty hours, in view of the absence of any sign of decomposition. Christ rose some time after sunset on Saturday and before dawn on Sunday—more than twenty-fours hours and less than thirty-six after His burial. Besides that, the mysterious emergence of the body from the Shroud without any human agency can be explained only by the resurrection.

If the case be taken as a whole, there is no room for the supposition that the imprint may be that of someone else. Those who make that supposition fail to see how completely Christ is set apart from all others by the drama of Calvary, by its prologue in the praetorium and its epilogue in the tomb. They disregard the mass of converging and conclusive evidence in favor of the Shroud and mistake a purely speculative assumption for a practical probability. We can make the supposition about any accomplished fact that it might have been otherwise. That does not alter the fact in the least. We can even suppose that the redemption of the human race might have been wrought by some other means than the sacrifice of Christ. That does not make us any the less certain that we were redeemed by that sacrifice and all that went with it. And so it is with the imprint on the Shroud, which is a visible replica of that sacrifice—a permanent tableau of the drama of Calvary. The mere theoretical supposition that it may be the imprint of someone else—some unheard-of criminal or martyr—does not cast the slightest doubt on the fact that it actually is the imprint of Christ. Nevertheless, to make the statement of the case complete, Dr. Vignon shows how impossible it is for any human agent to have obtained this particular imprint *deliberately* with a body prepared for the purpose, and how much more impossible it is that this be the spontaneous imprint of one who *by chance* would have been a perfect double of Christ with regard to all details of the Passion, the exceptional burial, and the perfectly timed resurrection!

We saw Father Thurston's emphatic testimony, which expresses the conviction of all who are not unduly skeptical or unduly timid when the Shroud raises the question of identifying Christ by the exclusive emblems of His sacrifice and His triumph.

To this we can add a greater testimony. Pope Pius XI, cautious and critical though he was, named the man of the Shroud in the public address already cited. Referring to the image revealed by the photograph of the imprint, he said it is the image of the Divine Son of Mary and for that reason " the most suggestive, the most beautiful, the most precious that one can imagine."

The Photograph of Christ.

The Holy Father referred to the image as it appears on the black background photograph which transform the shadowy brown imprint into an awe-inspiring portrait. This effect is obtained because the imprint as it is on the cloth (apart from the blood, the marks of the wounds and the rest) is really a negative image, as exact and as finely detailed as an image upon a photographic plate. When the lights and the shadows are restored to their normal tones—that is, when the negative on the Shroud is transformed into a positive—we have before our eyes a likeness of Christ which is the equivalent of a direct photograph of Him as He was in death. That image, taken by itself, is the final confirmation which clinches the thesis of authenticity.

To look upon that image in the original photographs of Cav. Enrie is like coming face to face with Christ—the Fairest of the children of men and the Man of Sorrows. But there is something even more striking. Through the kindness of Dr. Vignon I have a positive and a negative photograph of the frontal and the dorsal imprint enlarged to the dimensions of the Shroud, and the two versions of the face enlarged nearly three and one half times. The impression made by the positive image is overwhelming. In that majestic figure, reposing in the grandeur of death and suggesting a hidden life, there is a power which grips and subdues the soul, an indefinable yet potent spiritual quality which has been termed " the aura of Divinity." Paul Claudel gave eloquent expression to the instinctive sentiment of the multitudes when he wrote: " In that image we see the majesty of the God-man, and in the presence of that majesty we become profoundly conscious of our complete and radical unworthiness. There is something overwhelming in those closed eyes, in that masterful countenance which seems to bear the impress of eternity—something that pierces

the conscience like a thrust of the sword to the heart, something so awful and so annihilating that our only means of escape is to bow down in adoration." [32]

Dr. O'Gorman's Theory.

We come now to Dr. O'Gorman's proposed explanation of the process by which the imprint on the Shroud was produced. I wish to repeat that neither this nor any other attempt at an explanation has anything to do with the proof of the authenticity of the Shroud. That rests upon the evidence already stated.

To be acceptable, any explanatory theory must have a positive basis and must be applicable to the imprint as it actually is. Dr. O'Gorman's theory, I think, fails to fulfil both requirements.

His theory was suggesed to him by two impressions received from a color design in a volume of the 1901 edition of the *Century Dictionary*. The design is printed upon a thick glazed page which I shall call the plate-page. The two pages adjoining this have been discolored to a dark brown. Upon the page facing the front of the plate-page there is a negative impression of the design. Upon the page facing the reverse there is a positive impression. The white glazed surface of both sides of the plate-page has remained unaltered.

In Dr. O'Gorman's opinion, radio-activity was the determining factor. He believes that something in the composition of the glaze emitted " rays " which caused the general discoloration of the two adjoining pages. These rays, he says, were obstructed by the design so that the negative impression resulted on the page facing the front of the plate-page. He considers that the obstructed rays were reflected backward from the under surface of the design so that their action in that direction was reinforced and caused the positive impression on the page facing the reverse.

Dr. O'Gorman believes that radio-activity was the determining factor because he finds it difficult to accept the explanation offered by W. Clark, Ph.D., F.I.C., the chemist whom he consulted. Dr. Clark notes that the glaze is heavily loaded with

[32] *Toi qui es-tu?* 15th ed., Paris: Gallimard, 1936, p. 13.

rosin and remarks that rosin on contact with air gives rise to traces of hydrogen peroxide, which in turn releases oxygen. This latter would accelerate the browning of the two discolored pages by acting on the celluloses in the paper which readily undergo oxidation. Dr. Clark believes that the oxygen could have been obstructed by the design so that it would escape backward in concentrated form, thus accounting for the negative and the positive impression.

Dr. O'Gorman says this is difficult to accept because he does not think that oxygen reflected from the underside of the design could have penetrated the rather dense glaze. He suggests that radio-activity might have excited and aided the decomposition of the rosin so that the hydrogen peroxide would more readily part with its oxygen. Dr. Clark disagrees with this because he can find no chemical evidence for such a hypothesis. Nevertheless, for Dr. O'Gorman radio-activity remains the determining factor.

Dr. O'Gorman does not tell us what substance in the glaze might have been radio-active, nor does he explain how the rays emitted by such a substance, which easily penetrate the most opaque material, could have been obstructed and reflected backward by a thin layer of ink. Radio-activity seems inconceivable here, and Dr. O'Gorman's sole reason for assuming it —the density of the glaze and its supposed impenetrability to oxygen—is probably erroneous. Such a glaze is more or less porous and there would seem to be no difficulty about its being penetrated by so subtle a gaseous element as oxygen.

It is hard to see how there is anything left to apply to the Shroud even as a theory. In fact, Dr. O'Gorman himself does not consistently apply his ideas about the impressions in the dictionary. He says: " We thus come to understand how the linen of the Shroud . . . had its degraded celluloses amenable to the action of hydrogen peroxide or some equally oxidizing emanations from Christ's body, actuated probably by certain radio-active substances " (p. 222). This seems to be rather indefinite. The whole effect is apparently ascribed to " hydrogen peroxide or some equally oxidizing emanations," while radio-activity is introduced as a probable actuating factor in the very sense rejected by Dr. Clark because he can find no chemical evidence for it.

Dr. O'Gorman gives no further explanation of his theory in reference to the Shroud. He only suggests some considerations which are really irrelevant to his theory and cannot have any application to the imprint. The truth is that his theory adds nothing to our knowledge of the causation of the imprint, which presents too formidable a challenge to Science to be explained in such a facile manner.

Despite the adverse opinion expressed at the congress held at Turin last May, to which Dr. O'Gorman refers, Dr. Vignon's vaporograph theory still seems to hold the field as at least a partial, material explanation. That is all that Dr. Vignon claims for his theory. He insists that there is something about the imprint which his theory does not explain, especially the portrait-like quality of the face, with its fine detail, its true proportion and perspective, its expression and personality—all of which makes it appear like the reflection of a living face. There seems to be good reason to believe that the natural forces which were in play were directed and controlled by a higher, intelligent power. Science may never succeed in giving a completely satisfactory explanation; and if Science should eventually acknowledge that the mystery of the imprint is beyond its ken, it will still have made a noteworthy discovery and will thereby render a valuable testimony to the Shroud.

The one thing that counts is the fact that this is the imprint of Christ. It is a visible revelation of Christ which annihilates time and brings us into His presence in the most solemn hours of His earthly life. It takes us into the praetorium to witness the scourging and the buffeting and the crowning with thorns. It leads us along the way to Calvary in the footsteps of the cross-laden Savior. There we see the nails driven through His hands and feet, and we keep vigil through the long agony till that last ringing cry of triumph moves the centurion to the startled exclamation: "Truly, this man was the Son of God!" We see the lance crash into His side and blood and water gush forth in testimony that the heart is pierced. We see the nails extracted and release the blood which bears witness to death. With Joseph and Nicodemus we feel the pressure of the approaching Sabbath and see how they hastily wrap the Body in the Shroud, leaving the wounds and the blood untouched as an inviolable seal of God's covenant with man. During the

silent hours in the tomb we see how death has its way with the sacred remains till it is abruptly halted by the stir of a new life. Christ goes forth from the tomb and ascends into heaven, but He leaves us His Shroud and from the imprint of His dead Body He rises again in His true likeness to gladden our eyes today as He gladdened the eyes of Magdalen in the Easter dawn.

Here is a witness to Christ which cannot be discredited by clever sophistry or secular erudition. This is not a written text which must be laboriously deciphered. It is a material fact which presents the vision of Christ Himself and makes the direct appeal: " See my hands and feet and side . . ." What the effect of that appeal will be must be left to the heart of each individual—and the grace of God.

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COMMUNISM AND RELIGION.

A Struggle unto Death.

ANOTHER means used by the Soviets in their anti-God campaign is the organization of young and old into various associations which will carry the war into every segment of Russian life. One of the chief of these is the League of the Militant Godless. Training for membership in this organization begins early. When children have just barely mastered the alphabet they are taught to trace blasphemous phrases and anti-God slogans. These they place in a corner of the classroom dedicated to " No God," as a sign of their renunciation of religion and of their entrance into the Godless League.

Picture a little girl of seven tracing under her teacher's direction the words " There is no God," holding it up proudly before her schoolmates and then placing it in the " No God " corner of the classroom as the mark of her consummate atheism. There you have a picture of the revolting methods used by the Soviets to poison the minds of little children against their God and Saviour.

The methods used to encourage them to carry on this war at home are described by a school-mistress of the League of Militant Atheism in *Antireligiosnik*, no. 7, 1930. " The aim of the anti-religious instruction which I proposed," she writes, " was such that it enabled the children to carry on the war against religion in the school, at home, and even in the streets. This training begins when the child is nine years of age. . . Practical problems concerning the anti-religious campaign are discussed. At the end of such discussions the children were asked whether they wished to participate in an anti-religious campaign. . . They eagerly prepared to spread the conclusions arrived at in these discussions among other groups of children; they proposed to oppose the worship of icons in their homes and traced out anti-GOD headlines which were to be placed in the school and in the streets."

An illustration of the technique used in destroying religious faith in little children is cited by M. Douillet.[1] When he was visiting a school in Tikhoretzkaya he witnessed the following scene.

[1] M. Douillet, *Moscow Sans Voiles*, p. 100.

"Do you pray to God?" asked the teacher of a little boy of six.

"Yes, I do," replied the child.

"Then pray to your good God to give you some bread," said the teacher.

Apparently somewhat bewildered, the child at first hesitated and then, making the sign of the cross, began to pray.

"Well," broke in the teacher, "has your God given you any bread?"

There were tears in the eyes of the little child.

"No," he answered.

"You see then what your good God is," said the teacher. "Now instead of asking God, ask me, your Communist teacher and comrade.

"Please give me some bread," said the child.

"Here you are," replied the teacher as he handed the little boy a piece of white bread.

By this profound demonstration the teacher proved the non-existence of a deity, the futility of prayer, and the supreme wisdom of atheism to his little wards of six years of age. Truly it was a sight to make the angels weep.

Tricking School Children.

In addition to serving as centers of training in militant atheism, the schools often serve as offices of information for the local Godless League. Thus children are frequently tricked into answering apparently innocent questions whereby unwittingly they disclose the religious belief and practices of their parents and relatives. Typical of such questions put to them by their teachers are: "What are icons? Write a list of the houses and the places where you have seen them. Do people pray before icons? Where? Write a list of the friends you have met at church. Whom have you heard criticize the government's campaign against religion? What did each one say?"

Through the answers obtained to such questions the school authorities obtain a fairly complete list of the "believers" in the town. This list is turned over to the officials of the local Godless League who lose no time in prosecuting these unfortunate people on the ground of "counter-revolutionary" activity. The punishment often means the withdrawal of their lodging ticket.

As a result the poor people are turned out into the street, since the State is the sole proprietor and exercises the right of allotting housing accommodation. Their plight is rendered worse by the fear others have of helping them. Such assistance would make them suspect and lay them open to the charge of hostility to the revolution.

In other cases the punishment takes the form of depriving the victims of their work-ticket. This means that they have no chance of earning a livelihood, since the State also assigns the jobs. A way out of their difficulty is then graciously pointed out by the chief of the local Godless center. All they have to do to recover their home or their jobs is to sign a formal act of apostasy. Under such coercion many sign. Whereupon Yaroslavsky triumphantly publishes another list of "spontaneous apostates".

"SPONTANEOUS APOSTASY."

In this manner whole villages are forced into atheism. Through the answers of children in school or through a cell of the Godless League, which spies upon the religious practices of inhabitants of the village, officials secure the needed list of names. These hapless victims are then compelled to sign the act of apostasy. The Commission celebrates "the spontaneous apostasy of a whole village" by burning in a huge bonfire all the icons, pictures and sacred objects which have been found.

Such a scene in Volokolamsk is described by d'Herbigny. "Among the atheists," he writes, "and the members of the League of Militant Atheists of the town of Volokolamsk the only talk among the people is about the public burning of icons. During the 'holy evening' a great fire lit up the town with luminous spectacles; the local Soviets of the League of Militant Atheists had a large share in collecting these icons. A great number of such objects were brought by their owners, the rest were furnished by the komsomols and the school children who conducted the atheistic war among their families and friends. In the surrounding villages a similar mode of procedure has been followed." [2]

Anxious to make the deepest impression upon the minds of the young, the Godless officials often require the "elders of the

[2] *La Guerre Antireligieuse en Russie Soviétique*, p. 28.

village " to set the example, by casting the first icons into the fire. *Besboschnik* for 21 January, 1930, reports such a case in the village of Scherovitschesko. The officials had done their work well and had arranged for a public bonfire in the center of the village. The first one they required to set the example was Nicephare Kraimenkov, an old man of 73. Casting his five icons in the flames, he is pictured as saying: " Religion is mere fraud: these icons cannot serve in the construction of socialism."

One can well imagine the freedom with which this old man parted with the sacred images which has been twined around the practices of a lifetime and made his pretty speech. It is about the same freedom with which a victim at the point of a robber's gun hands over his wallet, as he cries: " Don't shoot. Here's my money."

Children, the Pioneers.

Another organization of special importance in the anti-religious campaign is the Pioneers. Determined to capture the conscience of the young, the Soviet authorities enrol young children of five or six in the institute of the Pioneers. Here the children are given their materialistic outlook on life, and are taught to turn not to God but to the State for direction. Under the close supervision of the Communist party, the institute seeks to guarantee that, even if the school and parents failed, the child will be moulded according to the pattern of materialism and atheism laid down by the State.

In this unique institution the Pioneers are taught to acknowledge no parental authority. On the contrary they are taught to enlighten their parents on the duty of submitting to the Soviet authorities, and to prevent the practice of religion in their homes by unmasking its shams and frauds. Commissioned as the " Workers of the State " to be the vigilant guardians of atheism in their homes, they have little to fear from any recalcitrant parent since they have the local officials of the Godless League behind them. The extent to which this institute has succeeded not only in alienating children from their parents but in turning them against them is evident from cases in which youngsters, after spying on their elders, denounce them to the authorities and demand their imprisonment.

Dr. Waldemar Gurian cites the case of a young Pioneer " demanding the infliction of the death penalty upon his own father." [3] M. K. Mehnert likewise bears witness to the disastrous influence of this organization upon the normal relationship of children to their parents. " The way in which children, especially the Pioneers," he writes, " are urged to educate their parents . . . and give up going to church, is not always pleasant, and is very prejudicial to family life." [4] The Pioneers publish a paper, *Pionerskaja Pravda,* in which they report any instances they have observed of " counter-revolutionary " teaching in the school or activity in the home.

Pope Protests.

The Pioneers are likewise used in the suppression of celebrations of Christmas and Easter. Forbidden themselves to participate in the old " demonstrations of supersition," they are urged to stage anti-religious demonstrations, parades, carnivals, dances, games and excursions which will attract their playmates and help increase the success of the campaigns against Christmas and Easter. At the Moscow Garrison Club, a performance called *The Trial of God* was given in the presence of Trotzky and 500 soldiers. In the dock were figures representing the Persons of the Holy Trinity. Among the posters ridiculing religion was one depicting a proletarian climbing a ladder to heaven to attack Christ, Mohammed and Moses. In the street parades, effigies of Christ, Our Lady, Buddha, Moses and Mohammed are carried in mockery and then are publicly burned amid shouts of derisive laughter.

The sacrilegious character of these activities prompted Pope Pius XI on 2 February, 1930, to issue an encyclical, *The Soviet Campaign against God,* in which His Holiness registers an eloquent protest.

> The fresh outbreak of blasphemies and sacrileges, now officially published [says His Holiness], demands a still more universal and solemn reparation. During the feast of last Christmas, not only were many hundreds of churches closed, numerous icons burnt, all the workers forced to work, the children compelled to attend

[3] *Bolshevism: Theory and Practice,* p. 183.
[4] *Youth in Soviet Russia,* p. 246.

school, and the Sundays suppressed; but things have come to such a pass, that those employed in the workshops, both men and women, are forced to sign a declaration of formal apostasy and hatred of God, under pain of being deprived of their tickets of food, clothing and lodging, without which every inhabitant of that unhappy country must die of hunger, distress and cold.

Moreover, there were organized in all towns and many villages infamous carnival pageants similar to those which the foreign diplomats beheld last Christmas in Moscow itself, in the very centre of their capital. Trucks were seen going by, on which were numbers of youths, dressed in sacred vestments, holding crosses which they spat upon. On other trucks there were erected large Christmas trees, on which numerous dolls, dressed to represent Catholic and Orthodox Bishops, were hung by the neck. Then, in the middle of the city, other youths performed acts of sacrilege of every kind against the Cross.

The importance of capturing the consciences of these little children for the cause of miltant atheism and of separating them at an early age from all family influence was stressed at a General Conference of Orphanages at Leningrad. "It is too late," the director pointed out, "if we wait for the children to attain the school age in order to win them to the cause of atheism. They must be attracted at their tenderest age and early initiated in the way of militant atheism. At that early age they must be withdrawn from all family influence, and prevented from assisting at their religious ceremonies. . . Even in atheistic and communist families children are often poisoned by the religious atmosphere of their surroundings. It is for us to advance to the attack of these citadels of religion and tear the little ones, long before they have reached the age of seven, from the influence of all who contaminate them with religion." [5]

The Komsomol.

Upon reaching the age of fifteen or sixteen, the Pioneer enters the League of Communist Youth or the Komsomol. In this organization youths of both sexes continue their training in militant atheism and their preparation for membership in the Communist Party until they are twenty or even twenty-five years of age. To its members are entrusted such tasks as the

[5] *Besboschnik*, 7 July, 1929.

supervision of the execution of the Five-Year Plan and the collectivization of agriculture. It encourages all its members to receive military training and serves as an auxiliary force for the Red Army. Its members receive training and guidance from the Institute of Red Professors and the Communist Academy, whose function is to mould the entire intellectual life of Russia according to the Soviet pattern of materialism and atheism.

The Komsomolites become the shock troops of militant atheism. As the villages in Russia are often separated by considerable distances, and as the means of communication between them are rudimentary, a small battalion of Komsomolites is able to swoop down on village after village and destroy their churches and burn their icons. Frequently they tyrannize over the villagers, threatening them with death if they do not abandon their religious practices.

A typical attack by a battalion of Komsomolites is thus gleefully reported by the Soviet Press: " On 28 and 29 June, 1929, our Komsomolites determined to take by surprise one of the largest churches; but the ministers of religion were on the watch. The neighboring factory and the workshops of the mines gave the alarm. A real battle followed around the church building: seven of our brave Komsomolites and eight of the ' believers " were killed. At the end of the week, while our Komsomolites were buried with all the necessary pomp, the bodies of the ' believers ' were left to lie in the precincts of the church. . . The lessons must be deeply impressed in the minds of the proletariat who are still encumbered with the darkness of religion." [6]

In the same issue the following description of an attack upon a church in a mining district is reported: " At the chief centre of the mining district, we began our anti-religious campaign and we succeeded in collecting, both at the factory and at the mines, twelve thousand signatures asking for the closing of the church. When our Komsomolites proceeded to execute their plan and close the church, the ' believers ' surrounded the edifice during eight days and nights; at last, a woman member of the Komsomol succeeded in gaining entrance into the church and there began to ridicule the pretended gods and saints. In the

[6] Mgr. d'Herbigny, *Le Front Antireligieux en Russie Soviétique*, pp. 22, 23.

scuffle that followed she was overpowered and killed. We discovered that among those who defended the 'sacred edifice' were many who had signed the petition requesting the closing of the church. This is a going-back that must be punished."

The incident throws a vivid light upon the vaunted freedom with which the workers sign a petition for the closing of a church. It is the freedom of a man with a knife at his back. But when that knife is even momentarily withdrawn, the worker scurries to his vantage post where he stands fighting for eight days and nights to save his sacred edifice. The fiction of petitions of the villagers for the closing of churches is a piece of clever propaganda by which the Soviet authorities hope to deceive the outside world into the belief that religion is crumbling from within, that the State is following the will of the masses.

The Kolhose.

The organization of the Kolhoses has afforded the Soviet another instrument in their anti-God campaign. The Kolhose is an amalgamation of small farms into a common collective farm under central management. A Godless cell is established in each collective farm. It becomes the focus of atheistic infection for all the peasants working on it. Each person is required to appear before the official in charge of the Godless cell to testify whether he is a believer or an atheist. Even children are bound by this regulation.

If he acknowledges himself a believer, he is immediately subjected to oppressive measures which make it virtually impossible for him to earn a livelihood. If he declares himself to be an atheist, as he is of course expected to do, then any participation in a religious ceremony is severely punished. The punishment falls not only on himself but also on his family, and on any person who co-operates with him in the religious practice.

Describing the anti-God campaign conducted in the Kolhoses, *Pravda,* 14 August 1930, says: "We must create among the masses in the Kolhoses a new *Weltanschauung* wholly uncontaminated by religion. . . Collectively organized work, the new way of life, the general increase in education . . . have produced the material and ideological conditions which must inevitably hasten and bring about the disappearance of religion. A characteristic proof of this is the fact that the League of the

Godless during this last year—and particularly in connection with the institution of the Kolhoses—has enormously increased its membership. Before, it possessed 800,000 members, in July, 1930, 3,500,000. It is evident that this emancipation of the masses from the stupefying influence of religion does not come about of itself even under the new conditions, but is the result of a more vigorously conducted class war. . . The campaign on behalf of the large-scale agriculture unit, equipped with machines in conjunction with the complete collectivization, is achieving an incredible success. It must prove a factor of first importance for anti-religious propaganda among the masses."

Through a vast network of interlacing organizations embracing the League of Militant Atheists, the Godless League, the Pioneers, the Komsomols and the Kolhoses, Soviet Russia is conducting the most systematic and relentless campaign in all history for the complete obliteration of religion. The Soviets are pressing into their service the village cinema, the theatre, the local newspaper, the school, and the artels or labor organizations. Commenting upon the strides they have made in winning the toilers, *Antireligiosnik*[7] observes: "We have millions of workers who have broken all bonds of religion, but because they have broken with religion, *must the anti-religious work continue amongst them? Yes, we must be sure that these people are not only without God but that they are also militant atheists.*"

World Revolution.

In that same issue there is an article clamoring for the expansion of their atheistic activity outside of Soviet Russia. "Our international work in the interior of the U.S.S.R. is very intimately linked up with our international work on the outside. Our *anti-religious experience is a lesson for the atheist proletariat of the world.* In order to intensify our international organizations, we have organized revolutionary duplicates."

It is precisely this determination to penetrate every land, overthrow every government and establish upon their ruins the regime of atheistic Communism which renders the Soviets a menace to every country in the civilized world. There are people who say: "Why bother about the Soviets in Russia? What they do over there is no concern of ours. We have

[7] No. 7, July–August, 1935.

nothing to fear from them." They fail singularly, however, to understand this missionary complex of Communism which makes it a world problem. If Communists were content to experiment with their peculiar ideologies within their borders, however much we might regret the devastating effect upon the life and liberty of its people, we would not be justified in regarding it as a direct threat at us. Because they scorn such limitation, however, and proclaim the world as their domain, with every human being their legitimate prey, we are bound in self-defense to examine it, to watch its boring-in tactics, and to build up our own defenses. This is elementary common sense.

This missionary zeal of Communsm to change the face of the earth into its own image at the point of a gun is what makes it a danger to religion in every land. For its face is that of sheer atheism and its weapons are violence and terror. Its aim is nothing less than the eradication of every vestige of religious belief and practice from the earth. Unless this essential character of Communism is understood, its true nature is not understood at all.

Listen to Stepanov in his *Aims and Methods of Anti-Religious Propaganda,* published in 1923 by the Soviet Government: " The anti-religious campaign of the Soviet Government must not be restricted to Russia; it must be carried on throughout the whole world. The war must also be extended to Mussulman and Catholic countries with the same object, and in employing the same methods. The only difference consists in the fact that the struggle will be longer in some countries than in others."

The Congress of the League of Godless appeals to the workers of all countries to unite with them. " Our movement," runs the appeal, " is not the movement of a narrow sect, but the advance guard of a mass of many millions of Godless that is to be organized. *We are internationalists against God as against Capital.*" In similar vein wrote Lunacharsky: " *The anti-religious campaign must not be restricted to Russia; it should be carried on throughout the world.*"

Communists have not been content with the mere verbal expression of their aims but have established definite institutions to realize them. The three great agencies which coöperate in the world-wide propagation of Bolshevism are the Government of the Soviet Republics, the Russian Communist Party and the

Third International which is also called the Komintern. While the Russian Government professes they be entirely distinct from the Komintern, the fact is that they have interlocking directorates, work in the closest harmony, and are both organizations of the Bolshevik Party.

The network of the Komintern is spread out in all the countries of the world. The exhibit at the Russian Institute in Rome shows how antennae reach out from Moscow bearing detailed instructions as to tactics and methods of organization to its agents in every land. The organization resembles a gigantic Cheka, or Russian Secret Police, known as the G.P.U. spreading its tentacles out to clutch at the life of every nation.

M. Douillet gives an illuminating picture of the activity within the Cheka network to carry out the designs of the Komintern. "At Moscow in tenement No. 2 of the Loubianka," he writes, "where are the headquarters of the G.P.U., on the fifth floor, there is room No. 186. A large detailed map of Europe hangs on the wall of this room. Every country is covered with little numbered flags; each one corresponds to a region in which an instructor delegated by the G.P.U. works. I have seen this map with my own eyes, and I can judge of the power of this organized network which covers the whole of Europe like a deadly spider's web. I have seen the registers of the agents and spies who are working, designated by the number on these flags. I have felt a chill in my heart in seeing with what intensity this network envelopes Europe. There is not a town, and hardly a village, where there is not one of these Communist agents. In each one of these regions a future Cheka already exists secretly. It collects information, multiplies its espionage, undermines the power of the country, draws up blacklists of those who must be dealt with on the great day. This power works without useless noise, silently, secretly, destroying the roots of the existing state of things. It is a real work of ants, who are preparing the way for the dictatorship of blood." [8]

The exhibit at The Russian Institute in Rome shows scores of Communist papers published in other countries in pursuance of this demand for anti-religious missionary activity outside the Soviet. Chief among these are: *The Daily Worker,* published

[8] M. Douillet, *op. cit.*

in England; *The New Masses,* in the United States; *Sin Dios,* in Spain; *Neuland,* in Germany; *La Sotana,* in Mexico; *Sans Dieu,* in Belgium; *Bezbojnik Sofia,* in Bulgaria; *L'Athé Militant,* in France; *Mezboznik Wojujacy,* in Poland; *Majak,* in Czecho-Slovakia; *Vanguardia et la Sierra,* in Chile and Peru; and *Proletaristher Freidenker,* in Switzerland.

In celebrating the Tenth Anniversary of the Godless League, *Pravda*[9] proudly points to its achievements in the anti-God campaign. "During the course of these years," it says, "a great work has been achieved. In the factories, the workshops, the kolhoses and the sovkolhoses 50,000 cells are at work and command a personnel of five million people. The league also counts nearly two million youth and has established thirty anti-religious museums. The number of conferences held amounts to several millions; for instance, during the anti-religious campaigns of 1935, 3,665 conferences were organized."

[To be concluded in July number]

JOHN A. O'BRIEN.

Oxford, England.

[9] 3 February, 1936.

SOME THOUGHTS ON REVISING THE ENGLISH BIBLE.*

My dear ————

I was glad to receive your unfavorable comment on the proposed new translation of Luke 2: 10-11. I suppose only these two verses had been reproduced in the paper which you saw. Anyway, I don't infer that your criticism extends any farther, unless to passages of similar quality.

Our long friendship and community of views would naturally prompt you to open your mind to me as connected with the editorial committee, and I appreciate your goodness in doing so. It would be trite to remark that an extensive literary work can be perfect, and that we expect many criticisms from many sources; this may be taken for granted. But the value of my own judgment suffers from very limited knowledge, for I have twice been obliged to suspend for a time my own coöperation in the work of New Testament revision. During more than two years, of course, I have given much thought to the aim of our common task and the methods of its execution, and have taken part in several frank discussions of the subject. But I have not yet seen the greater part of the material, even in manuscript.

I ought to say besides (perhaps to your surprise) that my personal opinions would have favored a somewhat more drastic revision of our Catholic version than has actually been decided upon. But this connotes no substantial dissent from our common purpose. I confess to my own more radical preferences, as I have just acknowledged my scanty information, merely in order to assume the whole responsibility for what I am writing here. My opinion, for once, doesn't quite coincide with your own; in fact, I venture to hope that your first impression may not be final. But on this very account I may possibly say more in support of the revised New Testament than either its authors would fully endorse or their finished work may prove to justify. Each of us naturally had some individual preferences to sink in the common cause. Whatever my own have been, they have never interfered with full coöperation. But neither may I let them seem to commit anyone else, especially if I urge my own

* In occasion and substance the following was a genuine letter to a friend, but is here considerably altered in detail.

notions of biblical revision rather beyond what our collective production may exhibit in fact. And you, in the latter case, would at least find the reality less disappointing than my own ideal!

Your disapproval is expressed in general terms, and specifies no particular ground of objection. Conjecture on my part might go astray; I can only discharge a blunderbuss in the hope that one slug may hit the mark. Well, then, to my way of thinking, a vernacular version of Holy Scripture must be (1) correct, (2) grammatical and idiomatic, (3) contemporary in diction, (4) as attractive in literary quality as compliance with these three demands may permit, but not first and foremost a work of literary art.

On the first two points I may assume our agreement. If I have to justify the third and fourth, let me postpone this a little, and venture the establishment of the first two for the passage under comment. The new version is to be an English translation of the Vulgate. Allow me therefore to compare the two:

Et dixit illis angelus: Nolite timere; ecce enim evangelizo vobis gaudium magnum, quod erit omni populo: quia natus est vobis hodie Salvator, qui est Christus Dominus, in civitate David.

And the Angel said to them, "Do not fear, for behold, I bring you good news of a great joy which shall be for all people; for there has been born to you today in the town of David a Savior who is Christ the Lord."

I take this account of the new version from your newspaper clipping, having nothing else to go upon. You would hardly deny that it presents a correct translation of the Vulgate, and one that is at least grammatical. To me it seems to be idiomatic as well. I notice no departure from any customary mode of expression, unless "do not fear" might be more naturally rendered "do not be afraid".

As to the third point, the language is clearly of a contemporary type. This appears in "do not fear" for "fear not" —"news" for "tidings"—"be for all people" instead of "be to all the people"—"today" for "this day"—"town" for the misleading "city." The subject "Savior" retains its place of emphasis after the verb "has been born," but the latter is preceded by the attribute complement "there," in keeping with regular modern use.

This looks to me like normal twentieth-century writing. But that would only square it with my third principle, which awaits justification. And as to my fourth point—literary elegance—while I could not possibly call the English passage awkward, I could wish it a bit more graceful if that were otherwise feasible.

In trying to justify it on these two latter points, and especially the last, one may not forget that conclusive argument is impossible in mere matters of taste. And taste itself might urge the rights of literary elegance to a higher place in the whole scheme than I have assigned to it. All that I shall venture, therefore, is to advance a few thoughts which seem to me entitled to first consideration.

First of all, it seems to me sound principle that translators should be at one with the aim of the inspired writers. And perhaps the most prominent feature of the originals of Holy Scripture is their simple and natural expression of the most profound truths. The Old Testament, being Semitic, abounds in what we have come to regard as devices of literary art; but where these appear in prose, they are all native to oral discourse. The New Testament is less ornate except where the Semitic mind dominates even the Greek mode of expression. But both alike are in the contemporary speech of the people. Neither is polished up. Again, they are idiomatic to the last degree, precisely because they are unconsciously popular. They betray little trace of aiming at literary art except in formally poetical sections. What, then, should a good translation rather pursue (beyond fidelity to its original) than this same ambition to be clear and intelligible to the men of its age? If ranking as an ornament to some modern literature must stand among its foremost aims, who or what imposes this obligation?

Secondly, if a natural and contemporary diction were given first choice, would the dignity of the theme be likely to suffer thereby? No one, of course, would indulge in colloquialisms only fit for the street. This belongs to the studied crudities of a version such as Moffatt's, and furthers just that belittling effect which he has managed to secure. But, far on the safe side of anything like this, does dignity of theme suffer from the use of thoroughly contemporary language in works on ascetical theology, in sermons, in apologetic treatises? They can use the diction of their time without in the least demeaning their sacred subjects.

Thirdly, our present vision is blurred by that peculiar disadvantage under which modern history has laid the translation of the Bible into English in particular. I refer to the tyranny of "Bible Englsh". It was unknown to the authors of the Rheims and Douay Version. They turned the Vulgate into a type of English literature which did, I grant, contain some unnatural coinages—transcriptions rather than translations—but which in the main was homely and quite Elizabethan. Even that one singularity of Rheims-Douay was avoided by the contemporary "Authorized" Version of 1611. English homes were then invaded by the small and convenient editions of the Geneva Bible, with its Calvinistic tendencies; and James I had to dislodge that Puritan spy from the Englishman's castle by appointing a successor. Hence the stronger preponderance, in the Authorized Version, of a Saxon over a Norman-Latin type of diction. But this was only a fuller adoption of the speech of the commoner! It was admirably done, but according to the common standards of its time—a perfectly normal specimen of popular but serious English writing.

Then came the series of events which have made it a literary dictator. There were the laws proscribing any other English version within the realm. There was the flood of pulpit oratory and polemic exegesis in Puritan activities, from approximately 1600 to 1660. There was the later phenomenon of the Wesleyan movement. And throughout it all there were the Anglican services, with a whole chapter for each of the four lessons every Sunday. The English and Scots became the greatest Bible readers and Bible hearers in all Protestantism; and the text they were using had a perceptible rhythm which stamped itself on memory like the lines of a poem. English habits of expression became saturated with the official version of the Bible. The consequence was inevitable: a definite type of diction (I am not yet speaking of literary art) has come to be identified with the Bible, while other classes of religious literature have been free to develop normally.

It may yet cost us deliberate effort to learn to ignore this artificial standard, and to treat the written Word of God as we would treat that of anyone else if we thought it worth perpetuating. We are facing an anarchronism, to which the passage of three centuries has only strengthened our bonds. Look at

Challoner's recension of Rheims-Douay—one hasn't far to look, since our current Catholic version is almost always Challoner. He saw the need of exchanging the archaisms of 1582-1609 for something more intelligible in 1750, and to a noticeable extent he did so. Yet many of his expressions are in the conventional "Bible English" which the Authorized Version had by that time stereotyped. Still more profound was the servility of the Anglican revisors of 1885. True, their undertaking was unpopular; but whatever excuses are due, their improvements upon the Authorized Version have usually not much to do with the adoption of a more modern type of diction. Fancy "gave up the ghost" surviving to the end of the nineteenth century!

In citing particular examples like this last, I have to stand on my own, and remember that our new version may not always exemplify my pet inclinations. But I believe we have at least made a long-delayed approach toward meeting the present needs of the Church in this country. And these, as I see them, invite us quietly and without demonstration to turn our backs upon the fetish of "Bible English," and to give our people something which, when heard from the altar, will at least not make them suspect that the less they read the Bible the better for their peace of mind, since its language is apparently designed to mystify. Doubtless the new version will read like something really new. I devoutly hope so. Outside those Gospel passages which are frequently read at Mass, very few of the hearers would find one rendering more or less familiar than another. Those who may catch an unfamiliar note will quickly perceive that its meaning is clear, and that will be a gain to their devotion. Already for two years past our periodicals, technical and popular alike, have opened their columns to announcements of the new translation, explanations of its principles, and specimens of its text. The laity have much more reason to be disappointed if they do not get something new, than disturbed if they do.

And now let me come to the fourth point, and candidly face the claims of literary elegance. When a translator's words are determined with very scant margin of choice—as is often the case, and as seems to be so in the present passage—there is little leeway for grace of expression. How, in point of fact, is it usually secured? Looking at the Authorized Version, I should say that most of its attractive literary quality is due to that

grouping of words which may best ensure an agreeable cadence in the succession of accented syllables. If this is correct, it would be hard to manipulate Luke 2: 10-11 (when correctly translated, as it has been here) into any conformity to that aim. Of course, if it ran " For to you has been born," instead of " For there has been born to you," the former arrangement might read more smoothly. But it would also mislead. " To you " would hold an emphatic place. In the angel's indirect reference to Isa. 9: 6, the pronoun distinguishes Israel from its pagan oppressors, while here it would seem to emphasize the shepherds above their own compatriots. But, further, " to you has been born " would be an expression which no one writing in prose today would think of using, whatever his literary tastes. It might be " Bible English," but no other.

Of how much importance, really, is the cultivation of literary elegance for its own sake in a translation of the Bible? I am as tired as yourself, or anyone else, of hearing English-speaking Catholics reminded of the superior merits of the Authorized Version as a specimen of English literature—especially by persons who value it for nothing else. But I am much less disposed to try to meet their demand than to remind them of its shallowness. They ignore the fact that the Authorized Version has created the very type by which it is judged, and speak as if no other type of English writing were fit for cultivation. British law first banished all competitors from the field. Then the progress of heresy made England's national life and all of its political issues depend upon " Bible Christianity ". And then, when three generations had been so steeped in the official version that its familiarity among all classes surpassed even that of Shakespeare, it created its own secular literature, and even had its golden age. (Note how Johnson's preference for words of Latin origin—only one feature of diction—distinguishes his prose at once from that of his contemporaries.) And now comes modern appreciative study to assure us that the style of the Authorized Version must rule supreme for ever; and we have Webster's perorations, and Lincoln's Gettysburg speech, and whatnot else paraded with the invariable comment, " See what majestic English flows from early familiarity with the Authorized Version of the Bible! " Very good; by all means let the mother be a credit to her offspring.

I cannot imagine a group of learned and zealous Christian priests as uniting in the paramount aim of producing one more monument to English letters. All the better if our revisors should chance to do so; but they labor for something vastly more important. They aim at nothing less than a version of the Word of God, and that in nothing stranger than the speech of their people. Personally, I haven't found them insensible to that degree of literary grace which they were free to cultivate. I think that when you have the finished work before you, and can read on from page to page, you will not be jolted by frequent haltings in the currency of its style. But of one thing I am reasonably sure. It will make its reader understand without serious effort the thoughts which Christ's Apostles were addressing to all time. And this is our aim—not " prose-poetry ". If we cannot proceed on a higher plane than any that is chiefly dominated by the decorative instinct, we shall hardly be worthy of our task. And in the matter of literary elegance, no less than of diction, I fear that " Bible English " still usurps a place to which it was never entitled, and to which originally it never even aspired. It seems to have no counterpart in the Catholic versions now so numerous in other modern languages. Why should the thirty million Catholics who speak English be the only backward ones?

I have tried not to write as strongly as I feel; and I hope, too, that I have not been tiresome. But I value your judgment, as I have always done; and the grave significance of this issue is always so present to me that I am likely to go to the root of matters when the subject is up. At any rate, I hope to enjoy the new version myself. May I venture to " wish you the same "?

Very faithfully yours,

WILLIAM H. MCCLELLAN, S.J.

Woodstock, Maryland.

TRADITIONAL CATHOLIC PRINCIPLES AND MODERN WARFARE.

FOLLOWING hard upon the close of the war of 1914-18 came a stream of writing about war. The nature of that conflict and of the methods used in it struck the imagination of every sensitive man, the mind of every thoughtful one. The result was an outpouring of books depicting the horrors of modern warfare, its destructive power, the terrific cost in money and lives, the desolation left on nation, on family, and in the souls of men. *All Quiet on the Western Front, What Price Glory?,* the play *Journey's End,* and others to the recent brutal *Johnny Got His Gun* have pointed the moral of peace. The fiction of these twenty years was accompanied by a series of didactic and dialectical works dealing with the nature of modern war, all of a decided pacifist trend. This space of two decades seemed—from these, its articulate voices—to be more universally condemnatory of the art and science of war than any period in the history of man.

A more realistic and less hopeful direction was taken by statesmen and diplomats. This was evident in the collapse of the League of Nations, the breakdown of the disarmament conference, the persistent search for new, more efficient weapons, the increase in armaments, the disregard of treaties, and the final plague of war, in Asia, Africa and Europe. The condemnation had not reached the right quarters, was not sufficiently universal.

But is the condemnation just? The reasons for it, given or implied, are manifold. There are large groups of doctrinaire pacifists who believe that war can never be morally justified. Some of these oppose it as an evil contrary to the natural law —a barbarism as unnatural as cannibalism or simultaneous polygamy. There are others who hold that it is condemned by the positive law of God, implicitly in the New Testament, explicitly in the teaching of the apostolic and succeeding eras. A great number admit that war in former time could be just, but that war under modern conditions can not be morally right. Of these, a few, (E. I. Watkins, Father Gerald Vann), see an essential change in the nature of war which has made it intrinsically evil. Many claim that the evil of modern war is

so serious, the weapons so destructive, the harm so universal that no cause is sufficiently grave to permit it. Here we find a number of Catholic moralists, the Dominican Stratmann, Eric Gill, John K. Ryan.

Opposed to all these opinions is another held by a group—less numerous, or less articulate if one may judge by the number of books and articles in which they defend their views,—who consider war even in its modern guise, justified under certain conditions. This is the popular view, that wars are both just and unjust still. In this group we find the Catholics who decide the question on the basis of the traditional Catholic principles, Dawson, Maritain, Gilson, Father Plater, D'Arcy and others, and some non-Catholics, who have difficulty in analyzing the problem systematically and tend to believe that a just cause makes a just war, regardless of other conditions. Since the European situation has assumed a more or less definite form, this opinion has come more to the fore.

It is obviously necessary to know whether war can be justified, and if so, what are the requisite conditions. With regard to the objections already mentioned it must be said that war in the abstract is not contrary to the natural law, not essentially evil, and that it is not condemned by the divine positive law.

War is an effort on the part of one sovereign state to compel another by violence to do the former's will. As a conflict of sovereign states it is distinguished from disputes of individuals, from feud, rebellion, clan or civil strife. It is an act of violence, that is, an exercise of physical force. The state has an admitted right to use violence when necessary to secure its rights, of attaining its final end. For the state is a moral person, " the natural supreme society, sanctioned by God himself. And God must sanction what is necessary for its integrity and proper development." [1] The fully constituted state is a sovereign society, an independent moral person, subject to the moral law and the claims of social justice, but to no earthly superior. Its duty is to administer justice among its subjects, so they may attain their ends, natural and supernatural, in accordance with God's will. For this, peace, the tranquillity of order, is necessary. Peace, says Pope Pius XI,[2] is an act resulting from

[1] Plater, *Primer of Peace and War*, p. 37.

[2] Ubi Arcano Dei.

love, sustained by justice. When it is disturbed within the state, the state has the power and the duty to adjust the disturbance, to exercise the right of judgment, and to enforce justice by force when necessary, and to punish those guilty of violating justice, or disturbing the peace. Subjects may not exercise force one against another, for if their rights are threatened, they may normally have recourse to the state for protection.

The state, however, has no superior. And it has certain fundamental rights, necessary to its being and its purpose: the right of self-preservation and development, the right of ownership and jurisdiction, the right of independence. If these are attacked, if its peace is disturbed from without, it has no recourse to a superior, it must defend them. And if pushed to the ultimate resort of force, it may use force. For to repel force by force is a fundamental law of nature. A man, a subject, may defend his life, and the lives of others, his property, by force when necessary, even to the death of an unjust aggressor. It would be unreasonable to deny to the state what is permitted to its subjects. Who would be willing to call the defence of Finland an unjust or an immoral act?

Nor is war condemned by revelation, by the teaching of Christ, or by his Church. It was, on occasion, commanded by God in the Old Testament times. Christ, while preaching the gospel of love and peace, did not denounce the profession of the soldier, but commanded soldiers to be just in that profession. Paul took his similes for the spiritual combat from the military campaign as from the athletic field, with no hint of disapprobation. Some of the early writers, Tertullian for example, pushed the counsel of non-resistance to evil to a condemnation of war, but these few stand out from their fellows by that teaching. It was not the common belief. Many an early saint was soldier both of Christ and of the Empire.

From the time of the barbarian invasions, in which war seemed clearly a necessity, there is no dissenting voice. From Augustine on, war in defense of the Christian ideals and Christian culture, was regarded as licit, even necessary. Says Christopher Dawson,[3] "Throughout fifteen centuries the soldier's calling was regarded as a necessary office in the Christian state and usually as the most honorable of secular professions."

[3] *Colosseum*, March, 1937, p. 32.

We must conclude then that war is not an intrinsic evil, but an act which may be justified by the fulfilment of certain conditions. This is the teaching of St. Thomas,[4] and of the overwhelming majority of Catholic moralists. It may not be denied that war is an evil, but it is not intrinsically such. Father Plater says,[5] "In their physical aspects all wars are the same, involving the violent destruction of human life and health and integrity, and of property both public and private. Hence the work done is a real evil, though only a physical evil, viz., the destruction of a physical good. As a physical good is inferior to a moral one, the former may reasonably be sacrificed to the latter when they cannot be possessed together. Moreover one physical good may reasonably be sacrificed to gain a greater good of the same kind."

The act then takes its morality from origin and motives, and from the means used. On the basis of such considerations a set of necessary conditions are drawn up. The traditional ones are those due to St. Thomas, as analyzed and applied by later theologians, especially Francis de Vitoria, the classic authority on the subject. These are summarized by Stratmann, in his book, *The Church and War,* p. 79, in the following terms:

1. Gross injustice on the part of one and only one of the contending parties.
2. Gross formal moral guilt on one side,—material guilt is not sufficient.
3. Undoubted knowledge of that guilt.
4. That war should only be declared when every means to prevent it have failed.
5. Guilt and punishment should be proportionate. Punishment not exceeding the measure of guilt is unjust and not to be allowed.
6. Moral certainty that the side of justice will win.
7. Right intention to further what is good by the war and to shun what is evil.
8. War must be rightly conducted; restrained within the limits of justice and love.
9. Avoidance of unnecessary upheaval of countries not immediately concerned and of the Christian community.

[4] *Summa Theologica,* II, 2ae, 40.

[5] *o. c.,* p. 73.

10. Declaration of war by lawful authority exercised in the name of God.

The first three of these conditions have to do with a just cause. That requirement, and the one of right intention, the seventh above, and of lawful authority, the tenth, are the conditions as laid down by St. Thomas. It is clear from the conditions that no war can be formally just on both sides, though both sides may feel themselves justified in it. These are the conditions for a just war. How do they apply to modern war?

Let us first consider the opinion of those modern authors who believe that war in its latest aspect is an act which differs essentially from any previous form, and that that essential change has made modern war an intrinsic evil. Not many hold that view as consistently as E. I. Watkins, who, in his book, *Men and Tendencies,* p. 303, regards war even of sheerest self-defense as an evil and envisages a German occupation of a peaceful England with resignation as a lesser evil. He writes in the *Colosseum,* March 1937, p. 12:

> The difference between modern and ancient warfare is essential. Modern weapons and organization have replaced a war of armies by a war of entire nations. And the slaughter and destruction which a modern war between civilized nations must produce is incomparably beyond what ancient warfare could produce. Moreover, the modern nations have pledged themselves to settle their disputes peaceably and whatever its executive weakness, the League of Nations does at least provide the machinery of arbitration.

This view lacks neither plausibility nor adherents. But the opinion that modern war cannot be justified can be argued more conservatively and more safely on the basis of the traditional principles. For these changes may be said to constitute a lack of one or more of the needed conditions of a just war. If the definition given here be an essential one, these changes cannot be said to be of the essence of the act of war. It seems still an act of physical force by one sovereign state to compel the submission of another to its will. But that there exists a means of arbitration which has not been used means that the requirement that war be a final resort is not observed. That battle is joined between nations, rather than armies, seems a matter of degree, than of kind, and indicates, under the old

principles, that a proportionately more grave cause must be present to justify the strife. Perhaps there exists no cause sufficiently grave, but that must be proved.

Father Gerald Vann, in his book, *Morality and War,* and in an article in the *Colosseum,* March 1937, p. 15, advances the same opinion in what appeals to me as a more cogent form. He distinguishes between civil wars, wars among or against small nations, and wars between great powers. Of the last he says: "War is a new thing." The difference lies not in the greater horror of modern war, nor in the greater degree of suffering. These are accidental differences. The essential difference is one of object, intention, and result. The object of modern warfare is not to win a battle, but to exterminate a people, or at least destroy their economic life. The result is the disruption of economic and social life, and the collapse of culture and religion, for victor and vanquished alike. That is, there is no possibility of winning in any true sense, for neither side wins. The intent is such that military action no longer simply permits, *per accidens,* the killing of civilians, but directly and deliberately attempts it. This is Father Vann's view. But, once more, these attributes of modern war, if they actually pertain to it, may quite justly be considered a violation of conditions for a just war, rather than essential changes which render war intrinsically evil. Further these are matters which must be proved, not assumed, to exist. Is the object of every war conceivable in modern times a destruction of a people? Is the present conflict directed to the destruction, or ruin of the German state? Is the "Primum intentum", quoting Vann, the massacre of the German civilians? Will the result of the war be the collapse of the nations engaged? If so, the war is unjust, evil, by the traditional principles as by his analysis. But of this we have no proof.

It is more logical then to consider modern war an accidental variant of the species, rather than an essentially new type. And Occam's razor leaves the problem trimmed to the ultimate question: Can a modern war be justified by the traditional principles; can there exist under modern conditions all the traditional requirements for a just war?

Certain of these requirements have less importance or less urgency than others. The declaration of war is demanded

. . . that is, the offending nation must have put definitely before it the last fateful choice of rendering justice or having it forced from it. That this declaration be made and the war waged under the supreme authority in the state has no alternative at present; it is no longer possible for a great lord to engage a neighboring state in war without recourse to king or commons.

That war must be a last resort to be used only when every other means of establishing a right have been exhausted is a condition that obviously can be fulfilled in modern times. Whether it is fulfilled in any particular case is a question of fact, but it is reasonable to assume that a modern government in dissension with another of its own rank and power, will be led by the very horror of modern warfare, its destructive effects on the financial and economic structure of the nation, to adopt every means of negotiation, arbitration and compromise, short of surrendering what seems to it essential to its position, before engaging in war. And a war in which this condition has been left unfulfilled is much more apt to be a war of a great power against a small or weak nation,—a war of conquest—in which other conditions of a just war are also missing.

The requirement that there be a moral certainty of success is baffling in itself, rather than in its application to modern conditions. Does a fight for existence or for the fundamental means to that existence become morally wrong if there seems slight hope of a successful outcome? That would apparently make Polish resistance to Germany, or Finnish resistance to Russia a crime,—and those participating sinners! It is, I believe, permitted a man to resist an aggressor under such circumstances—hoping that his courage will arouse the justice of man to offer him aid, or his prayers bring God to his rescue. The Code of International Ethics of the International Union of Social Studies says: " A higher obligation,—that of respecting one's plighted word, of defending the higher values of religion and civilization, etc.—may sometimes lead to choosing a heroic defeat instead of an inglorious capitulation. The nations which have been martyrs to their duty render a supreme testimony to Right which . . . keeps humanity faithful to the cult of honor and justice." A nation cannot be condemned, which in the last extremity chooses to fight against odds rather

than submit to its own destruction, the intellectual poisoning of its people and the annihilation of its religion. But in the usual circumstances, the outbreak of a war means simply that both sides are morally certain of victory. Neither Germany, nor Anglo-France will admit defeat until defeat is in their walls.

The remaining conditions may be discussed under two headings, and they are the most difficult to apply to modern war, perhaps to any war. There must be a just, a certain, a proportionately serious cause, and the war must be conducted by lawful means without direct injury to the innocent, and without unnecessarily disturbing the peace of nations not engaged.

The cause must be a defense of an essential right, existence, independence, the right to ownership and jurisdiction, or of a means essential to the exercise of these rights. Note the word, "defense," for the distinction between defensive wars and wars of aggression is confusing. John K. Ryan, in his doctoral dissertation, *Modern War and Basic Ethics*, (p. 15), says: "The scholastics did not debate concerning the war of defense, its justice was granted, but concerning aggressive wars,—an attempt by force of arms to wring justice from another nation and thus safeguard true peace." A defensive war, in the usage of some modern writers, is a defense of a country's borders against actual attack or invasion. Others mean by it any defense of an essential right, even by means of a military offensive, i.e. what the former call an aggressive war. Some few limit just wars to actual defense against invasion, which seems unreasonable, for the right of jurisdiction may be invaded without actual invasion of territorial limits; the right of existence threatened by the stoppage of essential supplies. It was not actual invasion that provoked our war with England in 1812, but disregard of our rights as a sovereign outside our borders. (Assuming, among us Americans, that it was a just war!)

The cause must be certain, the guilt formal and on one side only. If both nations are at fault there can not be justice in an attack by one upon the other. One or both must cease the offense and offer reparation. If the cause be known and the usual means of obtaining redress, short of war, be tried, the guilt will certainly be made known to the guilty,—will be made formal. But to know the cause with certainty—a difficult task.

We are still after twenty years, debating the cause of the " Last War ". But in practice, the men who hold the burden of rule will know what urges them to the point of war, and they will know that with certainty and they must judge whether the injustice, the wrong done their nation be gross, certain, formal, —and sufficiently grave to warrant war, as an alternate and lesser evil.

Can there be any cause sufficient to justify the modern war, to balance its toll of lives, its ruin of physical resources, the burden of hate it engenders, the degradation it works in the souls of men? This question has been given the answer: " Probably in the negative," by nearly every modern authority, Chesterton dissenting,—until the Spanish civil conflict, or until Germany began its march on Central Europe. Since these events many have admitted that modern war may indeed be the lesser of two evils, and a necessary course for the preservation of rights more sacred than life, or wealth; that the Spanish rebellion or the war with Germany is such a case, a just modern war. But let us too be just. Men such as Maritain have not changed their principles; they admitted the abstract possibility of a just war, but could not see, or foresee, how a proportionate cause could arise. That vision has been clarified by events, or obscured by patriotism, as you will, but they retain their principles and strive to live them,—they are sincere. Has not our own attitude been influenced by these same events?

As I see it, the only answer that can be given this question is: it is possible that such a cause arise; there are intellectual, spiritual, and social ideals which are essential to us as we are, and without which we will not be, but will become another state, another nation. These must be preserved and if force should become the only defense, then force will be used. But as Catholics, we must admit with Maritain [6] that: " The most terrible anguish for a Christian is precisely this of knowing that there can be justice in the use of horrible means."

One last condition, lawful means of warfare, remains for consideration. The progress in science and engineering has produced weapons vastly more efficient than the arquebus or the sword. Some of these,—the bomb, the long-range gun, poison gas, or that remote contingency, bacterial warfare,—

[6] *Integral Humanism*, p. 242.

cannot be controlled, or can be controlled only approximately. If these are used against fortifications, men under arms, they are horrible indeed, but a part of the horror of war. If directed against the civilian populations, non-combatants, they are an immoral weapon and the policy of using them thus renders the act of war immoral. It is true that in modern warfare the civilian population is as much a part of the military machine as the army; the clear distinction once possible between the combatant and non-combatant can no longer be made. The army is composed of conscripts, who are forced into war and must be adjudged innocent, as individuals, of injustice; without the civilian aid the modern army would soon collapse. But neither the common opinion of man, nor international law, nor any Christian morality yet devised, permit the direct attack on the civilian population. There is opposed to it a pragmatic reason,— it has been tried and found wanting. It provokes reprisals, stiffens resistance, and has not the desired effect of breaking the national spirit and isolating the army. And opposed is an ethical condemnation: as the "Code of International Ethics" (p. 88) reads: "The extermination of entire populations . . . is obviously a dreadful crime against humanity." This does not prohibit the bombing, or shelling or gassing of military objectives; army posts, lines of communications, munitions, deposits, factories, but declares the policy of bombing or destroying open towns and large or small centers of population, hospitals and so on, to be unjust, and to render the war immoral. But is the determination to use such means an integral part of the policy of modern war? All belligerent nations disclaim it; according to reports it has been used in Poland and Finland, but has not yet been used against Germany, or England and France. That may be from fear of reprisal, or realization of the futility of the practice, or from ethical considerations—but so far, at least, the condition has been maintained, in this modern war.

Summarily, a modern war can in the abstract be justified on the traditional principles. In the concrete the problem is much more complex, but I am inclined to believe that it is a possibility. If you ask, is the present war just—I do not know and, thank God, I am not yet compelled to decide.

HOWARD KENNA, C.S.C.

Notre Dame, Indiana

Analecta

ACTA PII PP. XII.

Pope Pius XII felicitates Cardinal Dougherty on the Golden Jubilee of His Priesthood.

TO OUR BELOVED SON, DENNIS CARDINAL DOUGHERTY, OF THE TITLE OF SAINTS NEREUS AND ACHILLEUS, CARDINAL PRIEST OF THE HOLY ROMAN CHURCH, ARCHBISHOP OF PHILADELPHIA.

Pius PP. XII.

Beloved Son,
Health and Apostolic Benediction!

We were much pleased to learn recently that you are to celebrate soon the Fiftieth Anniversary of your Ordination to the Sacred Priesthood. The commemoration of that sacred event affords Us an excellent opportunity to express to you, anew, Our high esteem and good will, and, at the same time, by Our own personal participation, to increase the joy of yourself and of your flock.

Outstanding, indeed, are the many meritorious works which you have done for the Church; and you have rendered distinguished service both as a young professor in the seminary, and later, especially, in the performance of the duties of the Episcopal office.

You have given notable proofs of wise and fruitful pastoral activity, first, in the administration of the dioceses of Nueva Segovia and Jaro in the Philippine Islands, where you solved many difficult problems wisely and with happy results; then, later, in the Diocese of Buffalo, and, finally, in the Metropolitan See of Philadelphia which you have zealously governed for the past twenty-two years.

Among many other things accomplished, all are aware of the many new parishes, churches and schools for youth that have been founded by you; and also of the great increase in the number of seminarians, priests, and religious communities of women.

Worthy of very special praise is your great zeal and your eagerness to provide for a fitting and thorough training of young candidates for the Priesthood, either in your own diocesan seminaries, or here at Rome near the Chair of St. Peter; for young clerics, rightly trained, are not only the certain hope of happier times, but they are also the glorious crown of their Bishops.

All of these meritorious deeds were well known to Our Predecessors, among whom were Pope Benedict XV, of happy memory, who elevated you to the Princely Senate of the Church; and Pope Pius XI, of recent and venerated memory, who deigned to select you as his Legate *a latere* to the International Eucharistic Congress at Manila.

We, also, who know well your loyalty and devotion to the Apostolic See, and to the Vicar of Christ, congratulate you, Our Beloved Son, most sincerely on your long, zealous and fruitful ministry, and We pray that God may grant you health and length of days, with undiminished vigor of mind and body, to remain in the midst of your flock, upon whom you have conferred so many benefits.

That the solemn celebration of your priestly jubilee may bring more abundant fruits of salvation, We give you the faculty to bestow, in Our name and by Our authority, on an appointed day, after the celebration of Solemn Pontifical Mass, Our blessing on all the faithful present, and to grant to them a plenary indulgence, to be gained in accordance with the usual requirements of the Church.

In the meantime, as a harbinger and bearer of heavenly favors, and as a sign of Our special affection, We impart to you, Our Beloved Son, to your Auxiliary Bishop, and to all of your clergy

and people, most affectionately in the Lord, Our Apostolic Blessing.

Given at St. Peter's, Rome, the fifteenth day of April, in the year 1940, the second year of Our Pontificate.

PIUS PP. XII.

DIARIUM ROMANAE CURIAE.

RECENT PONTIFICAL APPOINTMENTS.

Privy Chamberlains Supernumerary of His Holiness:

8 February, 1940: Monsignors James J. Duffy, George A. Whitehead and Robert B. Navin, of the Diocese of Cleveland.

15 February: Monsignor Anthony J. Jacobs, of the Archdiocese of Los Angeles.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

ST. PAUL AND THE "RATIO" OF PREACHING.

St. Paul's sermons were not rhetorically or artistically perfect but were successful. He was the conquering apostle. The world considers him its greatest preacher, after Christ.

Studying St. Paul's history for the key to his success, we will find, I think, that aside from grace, it was his grasp of the dignity and importance of his mission; a realization of the supreme necessity of properly fulfilling it. The Gospel must be preached, if the world was to be saved. "Whosoever shall call upon the name of the Lord shall be saved. How shall they call upon Him in whom they have not believed. Or how shall they believe in Him of whom they have not heard. *And how shall they hear without a preacher.*"—Rom. 10: 13-15.

This message of the Gospel, to him, was not mere human wisdom; it was Revelation, something above human achievement. It was the Great Physician coming to poor invalid humanity; the miraculous rescue from shipwreck, a release from thraldom, hope after despair. It was the way, the truth, and the life, eternal life, the "mystery which hath been hidden from ages and generations, but now manifested to his saints."—Coll. 1: 26.

Nothing else can explain Paul's willingness, even desire to spend and be spent in the service of that message, amid stripes and bonds and unto martyrdom. He writes: "A necessity lieth upon me; for woe is unto me if I preach not the Gospel."—I Cor.. 9: 16.

That was Paul's motive. What were his methods? How did he preach?

Greatly as he is esteemed, we know little of his actual delivery or appearance. We do know that he convinced the pagan world over almost insuperable odds. We have a few of his sermons in

the Acts, a veiled description of himself and his natural deficiencies in his writings; a scrap or two of vague tradition, and we have his Epistles. These last may be considered more or less faithful extracts or résumés of his preaching. How he accomplished the extraordinary feat of converting the Gentiles must remain forever a marvel and a mystery. But the methods he used, his qualifications, how he worked, are in some measure available, and are most interesting subjects of inquiry.

Let us observe him in action. It was at Antioch, I think we may say, that St. Paul began his assault upon paganism. True, he preached around Tarsus and Damascus at the beginning of his apostleship. But it was at gay and corrupt Antioch that the young Church first made overtures to the Gentiles; it was there the faithful were first called Christians. St. Peter, the head of the Church, made this city the seat of his spiritual empire, when persecution had driven him out of Jerusalem. And here, after his vision at Joppa, he had begun to welcome the Gentiles into the fold. So when Barnabas arrived at Antioch, as we read in the eleventh chapter of Acts, beholding the " grace of God " working there, he recalled this chosen instrument of God, and hurried off rejoicing to Tarsus for his friend Paul, who had remained in comparative retirement since his vision on the road to Damascus. St. Paul arrived in Antioch, crowded with theatres and shops and shrines, and began his battle with paganism, remaining there a whole year, preaching to great multitudes.

Paul was a Doctor of Jewish Law, a Pharisee trained under the great Gamaliel, a man of marked mental talents and of fiery zeal. He was instructed in the liberal arts of the Greeks and spoke both Hebrew and Greek. While dwelling in Tarsus, he evidently came in contact with the most flourishing school of paganism, the Stoics. He probably listened attentively to their philosophy. Paul's later teaching contains numerous evidences of that association, and while he scorned the pagan arts of Greece, he did not disdain to use the gems of truth occasionally found in their philosophy. His study of Christianity, in the light of the revelation vouchsafed him, was continued with characteristic ardor. His complete knowledge of the Christ's Revelation was not obtained " from any man, but by the revelation of Jesus Christ ". Some other supernatural visitation distinct from the vision of Damascus was probably bestowed on

him, when he retired at the bidding of the Holy Ghost into Arabia. For he writes: " When it pleased God to reveal His Son to me, that I might preach to the nations, forthwith I conferred with no man but went into Arabia."—Gal. 1: 16, 17.

Such was Saint Paul's theological and mental equipment for his task. It was unique, and fitted him superbly for the gigantic undertaking. But with these spiritual graces came the painful warning, " I will show him how great things he must suffer for my sake." His soul was raised to the heights by astounding visions and revelations, while his body was breaking down as if under his virtue's weight. His life became a long martyrdom, " a daily death ". Some chronic disease preyed upon him, an infirmity visible to others, humiliating him as well as afflicting him. He is humbly pleased with the Galatians for not having scorned him and rejected him because of his infirmities of the flesh.

Some of the Fathers of the Church have attempted to diagnose from Paul's writings and tradition what it was that afflicted him. What nature the illness took, whether head pains as Jerome guessed, or a stomach ailment as St. Thomas thought, tradition is uncertain, nor does it greatly matter. Abbé Fouard considers the modern hypothesis most likely: namely, that destructive, disfiguring eye disease of the Orient, ophthalmia. At any rate, Paul suffered acutely while carrying on his apostleship, remarking: " And lest the greatness of the revelation should exalt me, there was given me a sting of the flesh, an angel of Satan to buffet me."—II Cor. 12: 7.

As for his appearance, Nicephorus in his sixteenth-century *Historia Ecclesiastica,* having gathered all the ancient traditions about the Apostle, describes Paul as small and homely, possessing a grey beard, a bald head and an aquiline nose, surmounted by shaggy eyebrows. And while we look upon him as a doctor of theology, the Antiochians and Athenians probably considered his discourse poor like his appearance. That Paul was aware of his awkwardness we know from Gal. 4: 13. In a word, there was nothing in his whole physical make-up to attract men. His power over them was wholly from within. It was his great heart that stirred the soul of paganism.

There is much revealing, a lot consoling, and something pitiful in that picture. In many ways he was the antithesis of an

orator. That forensic brilliance which he developed, his versatility in debate, the power of appeal were attained with a poor physical instrument. Neither in his preaching nor in his sanctity did he reach at once the stature to which he finally rose; and it is reassuring to note that God transformed defects of character into virtues as time advanced.

In beginning a mission among gentiles, and to arrest the attention of men who had strayed so far from the truth as the Antiochians had, Paul knew that no ordinary appeal to the sanctity of Jewish Law would reach their minds. Therefore, with his usual resourcefulness, he threw aside the garb of Judaism and appealed to the " law written in their hearts ". So in each stronghold of paganism or Judaism, Corinth, Ephesus, Athens Jerusalem, Rome, as he attacked them in turn, he first sensed the mind of the people, weighed their attitude toward Christianity, and with a proper " captio benevolentiae " thus ordered his approach. To the pagans he spoke of the natural law, to the Athenians of their poets and their " unknown God; " to the Jews he cried, " Men, brethren, I am a Pharisee, the son of Pharisees: Concerning the hope and resurrection of the dead I am called into question." Thus in Jerusalem he aroused interest to the point of strife, for there arose " a great dissension," and he also saved his life by the strategem.

But it is in his first Epistle to the Corinthians, written from Ephesus, about twenty years after our Lord's Ascension, that Paul describes the manner of his preaching. He begins the epistle in the customary way: " Paul, called to be an Apostle of Jesus Christ, by the will of God." He thus carefully presents his credentials, lest anyone think he assumed the office merely of his own volition and spoke with mere human authority.

> To the Church that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Lord Jesus Christ, in every place of theirs and ours: Grace to you and peace from God our Father and from our Lord Jesus Christ.
>
> For Christ sent me not to baptize, but to preach the Gospel, not in the wisdom of speech, lest the cross of Christ be made void. For the word of the cross, to them that perish, is foolishness, but to them that are saved, that is to us, it is the power of God.

> For it is written, "I will destroy the wisdom of the wise and prudent. Where is the wise? Where is the scribe? Where is the disputer of this world?" Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of our preaching to save them that believe. For both the Jews require signs and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews indeed a stumbling-block and unto the Gentiles foolishness. But unto them that are called, both Jew and Greek, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men; and the weakness of God stronger than men.

This is strong language indeed; and we quote Saint Paul at length to show his intensity of purpose and feeling. The passage is a thorough repudiation of the adequacy of human wisdom to weigh and measure Christ's revelation. It would be absurd, he avers, to test or to teach it by that most inaccurate of instruments, mundane wisdom. Its sublimity the world often considers the height of folly, and its strength is taken for weakness. Lest therefore the faith might seem to stand on the unstable prop of worldly wisdom, Paul tells us how he preached:

> And I, brethren, when I came to you, came not in loftiness of speech, or of wisdom, declaring unto you the testimony of Christ. For I judged not myself to know anything among you but Christ and him crucified. And I was with you in weakness and fear and much trembling. And my preaching was not in the persuasive words of human wisdom, but in the showing of the Spirit and power. That your faith might not stand on the wisdom of men, but on the power of God. How be it, we speak the wisdom among the perfect, yet not the wisdom of the world, neither of the princes of this world that come to naught. But we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world unto our glory. Which none of the princes of this world knew; for if they had known it, they never would have crucified the Lord of glory. —I Cor. 1: 1-8.

It is conceded that this passage contains the "genuina ratio" of preaching. As nearly as possible, Paul has herein summed up his philosophy of preaching. It would be impossible to describe in a few words his whole spirit, nor could we incorporate it

completely in a phrase. These sentences of Paul's are generalizations. But such phrases as, " I judged not myself to know anything among you but Christ and Him crucified," and " my preaching was not in the persuasive words of human wisdom, but in the showing of Spirit and power," are sharp and pointed enough, as indeed the whole passage is, to be intensely illuminating; as a crucifix will spread an air of religion throughout a whole room.

There has been some discussion about what Paul meant by the phrase " not in the persuasive words of human wisdom, but in the showing of Spirit and power ". It is quite certain that there is no question here of the miraculous. Rather, the " showing of Spirit and power " refers only to the moving grace of God.

With this equipment, these motives and methods then, Paul brought the Gentiles to the feet of Christ. It is one of the most absorbing tales of history.

Here was a little old man, homely, sick, with a commission to teach the pagan world; unattractive in appearance, often in tears, praying night and day, fleeing to Christ for courage and confidence; possessing a mode of speech peculiar, sometimes incorrect and often obscure, but with a nobility and power overawing both lowly and great.

The Church has incorporated Paul's words in her Code of Law. Read canon 1347 § 2: " Divini verbi praecones abstineant profanis aut abstrusis argumentis communem audientium captum excedentibus; et evangelicum ministerium non in persuasibilibus humanae sapientiae verbis, non in profano inanis et ambitiosae eloquentiae apparatu et lenocinio, sed in ostensione spiritus et virtutis exerceant, non semetipsos, sed Christum crucifixum praedicantes."

The Church is here endeavoring to guard Christian preaching from profane and false eloquence, and to direct it forever in its proper channel, according to the Pauline model.

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NEWMAN'S FIRST APOLOGIA.

If an English-speaking Catholic were asked to name, off-hand, the greatest Catholic book of the nineteenth century, there would be a ninety-nine to one chance that he would say immediately the *Apologia* of John Henry, Cardinal Newman. And certainly if an alabaster prose, hard but rich in its multifarious degrees of light and shade plus the terrible honesty of a man finally goaded into revealing those things which only the sensitive are able to feel can make a book stand high, the *Apologia's* claim is strong. But there would be few Catholics who would know so immediately of an earlier work which, distinctly inferior to the autobiography, nevertheless displays an intimacy in its treatment which brings one even closer to the heart of Newman. It is his first novel—*Loss and Gain.*

Like many of its fellow mid-Victorian novels, it was appropriately subtitled: *The Story of a Convert.* But it was more than the recording of a hero's reception into a church. An author may project himself so far and no farther into the lives of his creatures. He is apt to be frigidly facile in dealing with even their deepest emotions. It is a different matter when, under a great strain, a man finds relief in giving himself a fanciful name and putting himself down on paper within appropriately-numbered chapters, escaping, as it were, his sorrows by pushing them from him. And, at the same time, he has registered his joys for all time: they emerge from the uncertainty of the subconscious into the thrillingly uncompromising reality of print. His views he has put where all may read; he has—so he feels—divested them of what Newman would call too much " viewiness " by humanizing them and making them motives in the lives of his characters; he has allowed the story of his thought to proceed at a convincing pace; and, most important of all, he has answered the friends who may have misunderstood him. Such novels are usually the worst novels; but they are invariably the truest novels. They are bad because they are true: they are bad because the sincerity of their emotion and of their reason outweighs the calculation of their art.

Loss and Gain is a very bad novel. Characters take walks, drink tea, eat breakfast together—all for the sake of enjoying long and documented discussions on the Evangelical attitude

in the Church of England, the importance of proper and historic church furniture, or the inconsistencies of the English divines. In fact, the conversations in the novel are only slightly less tedious than those held by the students of Newman's own day at Oxford. The characters are so anxious to exhaust themselves of their ideas that they suffocate themselves with their own verisimilitude. They have not the grace of easy fiction-conversation: they talk with the stiff and courteous mannerisms of Victorian reality.

The form of the novel is that of *Tom Jones* and *Pendennis* and *Richard Feverel* and *The Last Puritan*; it deals with that most fascinating of all topics—the shaping of a man's life. The conclusion (as in every good novel of character) is foregone; emphasis and suspense are placed on the motives that lead to that conclusion. The reader has as little interest in the *fact* of Charles Reding's conversion as he has in the marriage of Pendennis and Laura. It is not that he is apathetic about the hero's eventual fate. It is another matter entirely. He reads the hero's fate on the title-page; then he curiously opens the book to find out *why*. It is especially like reading a life of Queen Victoria, whose queenhood one already knows clearly, but about whose queenliness one so often wonders—*why*.

Newman certainly did not consciously put himself into the hero's part. Rather, he gave his mind to the hero and also his heart, but he withheld his life. There is only one live person in the novel—a pleasantly unimportant Low Church mother (suggesting an Austen locale) of two High Church daughters, who rattles on good-naturedly and convincingly and gives the following comfortably uninspired formula for punctuality at Morning Prayer: " It used always to be said to us, Be in your seats before 'When the wicked man,' and at latest before the 'Dearly Beloved.' That's the good old-fashioned way." But with the exception of Mrs. Bolton, the novel abounds in issues rather than people. *Loss and Gain* is, above everything else, the novel of a man to whom issues—principles and ethics and dogma—were as alive as the God who through them sends His messages to men and in them conceals the broadly-comprehended mystery of His being. Just as Newman minimized himself before the objective fact of faith and preached sermons which moved rather than amused, so in his novel the characters' personalities fade as the

abstract issues take up all the life and fire that the novel can sustain. It is not so much the story of a man finding the Church, as it is of the Church finding a man. Issues clash; policies obscure meanings; subtleties confuse; custom and inherited loyalties stand in the way; but in spite of them, and oftentimes through a resolution of them, the Church wins out. But only then. She knows only one way to the hero's heart, and that is through his mind. When she, with the most ruthless logic, has won his heart by the cooperation of his mind, the novel ends. And that is the precise time when the hero's personality would have asserted itself; for we like and dislike people mainly for their emotions—rarely for their thoughts alone.

It is not to be assumed that Newman was frigid and indifferent to personality. His friendship with Father Ambrose St. John alone would refute that error. But he was writing a novel of purpose: when the hero had reached his goal, Newman had nothing more to say. How can a writer put into fiction the mystical union which a man achieves with God through the Church or dwell for chapters upon the happiness of one who has come home? If Newman had been primarily a poet, he would have started his poem there; if he had been primarily a novelist, he might have continued his work there. But he was fundamentally a priest, and there his work was finished.

There is a hardness about the book which is an exact reflexion of Newman's severity with himself. The hero is sent upon the same *via crucis* which the author himself followed; and if other men are treated gently or are typed with objectivity and almost no savage criticism of their actions, it is because Newman sees them as outsiders for the time being—simply as mediums for the important issues, ideas. He must comprehend the value of men's thoughts before he can deal with the merit of their actions. Even that love of Oxford which underlies the action of the novel is no softening element, for it serves only to emphasize the plight of a man who can find no delight in the most splendid institutions before he knows their significance in his own life and religion. Before, in other words, he knows the true and legitimate relationship between himself and the things he loves. When he describes Charles Reding leaving Oxford for the last time to be received into the Church by the Passionist Fathers in

London, Newman is writing his most emotional prose; but it is the profound emotion of a man who has sacrificed part of his heart to save the integrity of his mind: "There lay old Oxford before him, with its hills as gentle and its meadows as green as ever. At the first sight of that beloved place he stood still with folded arms, unable to proceed. Each college, each church—he counted them by their pinnacles and turrets. The silver Isis, the grey willows, the far-stretching plains, the dark groves, the distant range of Shotover, the pleasant village where he had lived with Carlton and Sheffield—wood, water, stone, all so calm, so bright, they might have been his, but his they were not. Whatever he was to gain by becoming a Catholic, this he had lost; whatever he was to gain higher and better, at least this and such as this he never could have again."

This story of a student who went through Oxford in the 1840's and sacrificed his degree for his convictions is full of pleasant background material—the convincing outward serenity of a setting for thought which is hard but which proceeds with a careful and measured pace. There is an affectionate description of the church in the village where Charles Reding passed one of his Long Vacations with his mother and sisters: "Nor was the dilapidated, deformed church, with its outside staircases, its unsightly galleries, its wide intruded windows, its uncouth pews, its low nunting table, its forlorn vestry, and its damp earthy smell, without its pleasant associations to the inner man; for there it was that for many a year, Sunday after Sunday, he had heard his dear father read and preach; there were the old monuments, with Latin inscriptions and strange devices, the blackboards with white letters, the Resurgams and grinning skulls, the fire-buckets, the faded militia-colours, and, almost as much a fixture, the old clerk, with a Welsh wig over his ears, shouting the responses out of place—which had arrested his imagination, and awed him when a child."

Loss and Gain has none of the greatness of the *Apologia pro Vita Sua,* for Newman had not yet learned in his writing to treat dogma as though it had an almost human personality. It was the directness of this method which made the *Apologia,* in its day, a popular work. In his first novel, he adopted an approach which was not congenial to him and which got in his way. He attempted to make a human being exclusively dog-

matic. The result was that he was not entirely successful either in giving life to his hero or in conveying his own intense excitement in arriving at mystery through the familiar paths of doctrine. His attitude was split; he worked hard at the character of Charles Reding, and yet he only succeeded in creating a dull automaton and in draining that final, necessary energy from his main purpose. He had not realized that his talent lay in making truth familiar to men, rather than in creating men in the image of truth.

Another result is that his most human treatment of locale and characters lies on the fringes of the novel but never touches the central purpose. His humor is delightful but too incidental. It is for minor characters and scenes only—people like " old Dr. Troughton of Nun's Hall," mentioned in passing, who " carried his snuff loose in his pocket " and " old Mrs. Vice-Principal Daffy " who " used to lay a train along her arm, and fire it with her nose." Those are the small significant touches which enjoy an importance out of all proportion to their size, and bring to life, over a space of almost a hundred years, Father Newman as he sat among friends, rather than stood before his public, and talked intimately of Oxford and of Oxford personalities. They are one more step toward a realization of that charm, mentioned again and again by his enemies and friends, which stands tantalizingly just out of reach of a later generation. His contemporaries speak of it—but they always speak *of* it and so rarely give it at first hand. They suffer the handicap of men who have been under his spell, maybe for an hour only, maybe for a lifetime; but they always write as though they are making a little clearer what the world already knows. Newman minimized himself in his writings with perfect unself-conscious humility; and it is only in rare passages, as when, in his *Apologia,* he wonders if the snapdragons in the close of Trinity College still bloom as they did in his time, or in his *Grammar of Assent* when he writes with intense feeling of Virgil's " sad earnestness and vivid exactness " that he himself, as his friends knew him, comes to the fore. These passages stand out for their rarity; but like the thrilling tone of his voice, mentioned by many an unsentimental contemporary, they come as echoes to tantalize us.

It is for this reason that *Loss and Gain* interests one who seeks to know more of his personality. It tells what the *Apologia*

cannot; for in that later work, he has marshaled all the richness of his life and Catholic culture around one focal point, and his selective principle is the answering of those who question his love of the truth. His art is great. *Loss and Gain* is different. Newman had not been in the Church for many years, as he had when he wrote the *Apologia*. He had not acquired the grace and poise which a man achieves through long familiarity with something in itself gracious and serene. He was fresh from controversy and bitter change, and he was thin-skinned and on the defensive. He was diffuse, for he was trying to answer every man's question at once, instead of answering, through Kingsley, the one question which in itself comprised all other questions. He had no doubt that he had made the right change; but he *was* tremendously concerned that other people doubted his wisdom. And so, with a painful conscientiousness, he labored every point and presupposed every criticism.

Loss and Gain marks a stage in the development of Newman's personality; and for that reason it is valuable. It is not a great novel; it is a poorly-written autobiography. But in its weakness lies its value, for behind its minute enquiry, as a motive power, is his scrupulous honesty; and the way of fearless discovery and of curiosity transcending inherited loyalties was the only way by which Newman himself could go from the shadows and symbols into the light.

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MASSES ON THE DAY OF BURIAL.

Qu. In order to give a funeral service more solemnity and additional piety, the faithful often ask that Masses be celebrated at the side altars at the same time as the funeral Mass. The Ordo clearly states that during Holy Week all Masses for the dead are prohibited except the funeral Mass, which funeral Mass is also forbidden during the last three days of Holy Week. My interpretation of that law is that during the first three days of Holy Week, Masses may be celebrated at the side altars simultaneously with the funeral Mass, but only with violet vestments. May Masses in black be said during these three days?

Resp. By a " Mass with violet vestments " we must suppose that a Mass of the feria is meant; and by a " Mass in black ",

one of the Masses for the dead. Of the Masses for the dead, the "Missa privata pro die obitus" is more probably indicated. These Masses may be said in churches and public chapels on that day only on which the solemn funeral Mass is there celebrated, either before, during or after it. They must be applied for the soul of the departed person. They are prohibited on the first three days of Holy Week and Ash Wednesday; likewise on all Sundays and holidays of obligation including suppressed holidays, feasts of the first and second class, even when such a feast is accidentally transferred to the day intended for the funeral Mass; on All Souls' Day; during privileged octaves; on the privileged vigils (of Christmas, Epiphany and Pentecost). Cf. *Handbook of Ceremonies*—Muller-Ganss-Ellis, pp. 52, 53. On these prohibited days, it would hardly "give the funeral service more solemnity and additional piety" to have a funeral Mass for the dead at the main altar and Masses in white, red and violet at the side altars. Incidentally, on Tuesday and Wednesday of Holy Week, the Passion is read in the ferial Masses. Moreover, it is prohibited to have funerals with Mass of the feast on those days when Masses for the dead, even funeral Masses, are forbidden (S.R.C. 3570). Since these Masses on the side altars are considered by both priest and faithful as part and parcel of the funeral solemnities, does it not seem logical to hold that the Church would not wish them, unless they can be celebrated as Masses for the dead?

INCENSATION TWICE AT BENEDICTION.

Qu. At Benediction of the Most Blessed Sacrament when only two hymns are sung (e.g. *O Salutaris* and *Tantum ergo*), is it correct to put incense in the thurible only once or should it be put in a second time at the "Genitori genitoque"? I have been told that the former method is the proper one. It is understood that the incensation takes place twice, whether the incense is put in the thurible only once or twice.

Resp. According to a decree of the Sacred Congregation of Rites, No. 4202, 5 July, 1907, in exposition with ostensorium, a double incensation is required, one after the Blessed Sacrament is exposed and another at the "Genitori," and if there are no special prayers said between the exposition and the "Tantum ergo," incense is not put in the thurible a second time. For-

tescue, in *Ceremonies of the Roman Rite Described*, edition of 1930, page 259, in note, observes: " This second incensation (at the 'Genitori') is prescribed even though the first has taken place but a short time before. In this case incense is not again put into the thurible (unless this be necessary) but the priest immediately receives the thurible and incenses the Blessed Sacrament." The " O salutaris Hostia " is not prescribed and Fortescue observes that it usually is not sung in Rome, although the " Ritus servandus " orders it in England. In this country any approved hymn or antiphon may be sung, unless a diocesan statute prescribes the " O salutaris Hostia ". Hence, it seems proper to omit putting incense in the thurible for the second incensation when the " O salutaris Hostia " or another brief hymn immediately precedes the " Tantum ergo " and no other prayers are said or chanted. Where this method would seem to be an innovation, contrary to longstanding custom, most probably it need not be introduced. In actual practice, it really works out very well.

IS CONFESSIONAL REQUIRED FOR VALID CONFESSION OF WOMEN?

Qu. According to Tanquerey (*Theologia Moralis*, No. 445) the confessional is required for the validity of the confessions of nuns. Is the confessional as described in canon 909 required for the validity of the sacrament only for nuns, or is it also required for the valid hearing of confessions of all women?

Resp. From the wording of canon 909 it is easy to judge that the law enacted therein is one that begets a serious obligation. However, before one might conclude that its requirements must be met in order to secure the validity of the confessions made by, and of the absolution granted to, women who are not nuns or sisters, it would be necessary for these requirements to be so enacted, either expressly or in some equivalent fashion, that any contravention of the law would entail invalidity in its juridical effect. As long as this is not discernible as a legal sanction for compliance with the law, one may safely (in accord with principles enunciated in canons 11 and 15) conclude that an act, though performed contrary to the requirements of the law, will not eventuate in invalidity. Thus the

absolution granted to women who are not members of a religious community will not depend for its validity upon the accompanying fulfilment of the conditions listed in canon 909. This canon is entirely concerned with the licit procedure.

WHY EXORCISMS WHEN SUPPLYING CEREMONIES AT INFANT BAPTISM?

Qu. In supplying the ceremonies in the Baptism of Infants, why are the exorcisms included? There is certainly no more devil in the little innocent baby already baptized. Would not the lay people be astonished if they understood the import of the words of exorcism said by the priest supplying the ceremonies?

Resp. The answer to this problem must take into consideration the meaning and the value of the ceremonies that accompany the bestowal of the sacraments in general and the purpose of the ceremony of exorcism in Baptism in particular. Treating of the ceremonies of the Sacraments in general, the Catechism of the Council of Trent has this to say: "Nor is it without reason that the administration of the Sacraments has been, at all times, from the earliest ages of the Church, accompanied with certain solemn ceremonies, which display more fully the effects of the Sacraments, and impress more deeply on the minds of the faithful the holiness of these things. They also elevate to the contemplation of sublime things the minds of the spectators who observe them with attention, and excite within them sentiments of faith and charity." Van der Stappen, in *Sacra Liturgia* (vol. IV, Question 121), says: "From ancient and trustworthy sources it has been proven that the Church has been accustomed from the very first centuries to supply those ceremonies which were omitted in the conferring of Baptism in urgent necessity. Authors mention several reasons for this practice." From among these, we chose the third, which has a definite bearing on our problem: "Because these ceremonies which are supplied, although they are not necessary for the substance of the sacrament, nevertheless, since they are sacramentals which have been instituted by the Church, have a certain significance, point out a certain end, and produce a certain effect." The Abbot Cabrol, in *Liturgical Prayer* (p. 245),

suggests another reason for supplying the ceremonies: "In the early days of Christianity the majority of the faithful were converts, who, consequently, had received Baptism as adults. A long preparation was necessary for the reception of that sacrament . . . but certain important modifications of this discipline have necessarily been introduced since children who have not reached the age of reason are allowed to receive Baptism. The time of preparation for Baptism has been done away with. But nothing is ever lost which is in the keeping of that tenacious custodian—the Catholic Liturgy. The plan of the ancient structure may be modified, but the work of transformation is never carried so far as to obliterate its original form. Thus, everything belonging to the essence of Christian initiation has remained." Even though the child, in receiving private Baptism, has received the sacrament, and is entitled to the effects of Baptism, yet as a member of the Church Militant it has been deprived of the historical rites of initiation as a member of that society and it is the duty of pastors, even under pain of sin, as Benedict XIV declares, to see to it that this omission be supplied.

Another, and perhaps, more difficult problem concerns itself with the meaning of the exorcism in Baptism. Professor Villien, in *The History and Liturgy of the Sacraments* (p. 11), is of the opinion that it was given on entering the catechumenate. Certainly, exorcisms are found in both East and West during this period of preparation. *The Catechism of the Council of Trent* says: "The exorcism follows, which is composed of words of sacred and religious import, and of prayers to expel the devil, and to weaken and crush his power; wherefore the priest breathes three times into the face of him who is to be initiated, that he may expel the power of the old serpent, and may catch the breath of lost life." The Abbot Cabrol also treats of the exorcisms: "The Church teaches that he who has not been baptized is the slave of Satan, because of original sin; hence the necessity of driving the unclean spirit out of his soul. This was the reason of the exorcisms that were daily pronounced over the catechumens during Lent." The question at hand is definitely stated by one of the best known authorities on the history of liturgy, Baruffaldi. In the 1763 edition of his Commentary on the Roman Ritual, page 30, under exorcisms at Baptism, we find this question. "Are the infants about to be baptized really

possessed by the devil? It must be said that they are not. Why then have these exorcisms? They are for the purpose of destroying the right which the devil has in the soul of the infant on account of original sin; in adults however for the purpose of removing sin."

Hence, the exorcisms are included in the ceremonies supplied after private Baptism: (1) historically, from the first centuries, they have been a part of the ceremonial of the catechumenate and were incorporated into the ceremonies of infant baptism; (2) they are sacramentals, and consequently have spiritual values; (3) they are not to be confused with the exorcism used by the Church in the case of diabolical possession, but fortify the soul against the assaults of the devil, who has acquired a foothold due to the weakness that is the result of original sin. Instead of astonishment, the lay persons who are present at the supplying of the ceremonies of Baptism should be filled with the spirit of supplication to the Holy Ghost to guard and guide the soul of the infant in its warfare against the devil in the years ahead.

INCENSE ON GOOD FRIDAY WHEN SMALL RITUAL IS USED.

Qu. When a priest is officiating *alone* on Good Friday and on Holy Saturday is he to use the thurible with incense during the liturgical services on those days? Our ceremonials do not seem to make clear what is to be done by a priest officiating alone.

Resp. By the phrase, "officiating alone," we understand that the writer has in mind the ceremonies celebrated without deacon and subdeacon, but with several servers. The Mass of the Presanctified, with the procession of the Blessed Sacrament, and the ceremonies of Holy Saturday, with the lighting of the new fire, cannot be carried out without incense and three servers at least. "For the use of small parishes, where it is impossible to carry out the full rites and ceremonies of Holy Week, Benedict XIII had a small Ritual compiled, the *Memoriale Rituum,* which enables such parishes to have very simple services on the days of Holy Week. In churches, therefore, where there is only one priest, he is obliged to follow this small ritual of Benedict XIII, if he wishes to hold the services on the three last days of Holy Week." (Rudisch, *Ceremonies of Holy Week in Small Churches,*

page 5, published by Joseph Wagner, New York.) This work and the usual standard authorities, such as Fortescue, Wapelhorst, the Baltimore Ceremonial, prescribe incense and three servers at least on Good Friday and Holy Saturday, even when the services are conducted without choir.

POSTPONING FIRST COMMUNION OF WELL INSTRUCTED CHILDREN.

Qu. May the pastor, without a grave reason, for the sake of convenience, postpone the First Communion of children who are sufficiently instructed, until after the Paschal season? Are these children, ranging in age from seven to ten, bound to Paschal Communion in conformity with canon 859? Would the pastor be bound in conscience (*sub gravi* or *sub leve*) to set the date for the First Communion of these children within the Paschal season so that the children will fulfil the obligation of Paschal Communion?

Resp. The law of canon 859 § 1, reminding the faithful of their duty to receive Holy Communion during the Paschal season, is not an ecclesiastical law which binds only from the moment that a person has reached the age of reason. It is rather an interpretation of the divine command to partake of the Body and Blood of the Lord in order to have life eternal. It is precisely for this reason that the obligation of receiving Paschal Communion binds the faithful when they have reached the years of discretion; that is, the use of reason.

The Pontifical Commission for the Authentic Interpretation of the Code was asked: " Are children who, although not yet seven years of age, have been admitted to First Holy Communion because they had reached the age of discretion or the use of reason, bound by the two precepts of confession at least once a year and of receiving Holy Communion once a year, at least during the Paschal season? ", and replied in the affirmative.[1]

Under the supposition, then, that children are sufficiently instructed to warrant their admission to Holy Communion, it is evident that a graver reason than one of convenience for the people or the pastor is required to justify the deferring of their first Holy Communion until after the Paschal season. If a graver reason than convenience be thus required, it follows that

[1] Cf. Ecclesiastical Review, LVII (1918), 313.

a pastor must regard it as his grave duty to make like provision for children and adults in the fulfilment of their obligation of Paschal Communion.

It remains true, of course, that the judgment concerning the sufficient disposition of the children to be admitted for First Holy Communion rests initially with the confessor and the parents, or such persons as occupy the place of parents for the children. In perhaps the majority of cases, the pastor will also be the confessor. In cases wherein the pastor is not the confessor, he may abide by the latter's decision. It remains the pastor's right and duty, however, under the dictate of prudence to invoke the proper safeguards, even by means of a previous examination, against the admission of children to Holy Communion as long as these have not acquired the use of reason, or as long as they are insufficiently disposed and prepared for its reception. On the other hand, it is likewise the duty of the pastor to see to it that children will without delay be admitted to Holy Communion when they have acquired the use of reason, and can furnish proof of their sufficient disposition and preparation for the reception of the Holy Eucharist.[2]

MAY PASSION BE OMITTED ON PALM SUNDAY BY CELEBRANT WHO BINATES?

Qu. May a priest who has to binate and who has the faculty of omitting the Passion at one of the two Masses on Palm Sunday, omit it at the Solemn or High Mass and say it at the Low? Or must it be said at the first Mass whether High or Low? The faculty reads that he may drop the Passion " in one Mass," but it does not specify which Mass.

Resp. Among the quinquennial faculties enjoyed by the local ordinaries in this country is the following: " Quando in Missa Hebdomadae Maioris dicitur Passio, pro sacerdotibus qui, praehabita facultate, binas Missas rite celebrant, legendi in una Missa tantum ex Passione postremam partem (Altera autem die, etc.) praemissis: Munda cor meum, etc.—Sequentia sancti evangelii secundum (Matthaeum)."

The wording of this faculty is sufficiently general that when the benefit of its application is bestowed upon a priest he may

[2] Cf. Canon 854, §§ 4-5.

omit the reading of the " Passion " at either of the two Masses he offers. The priest endowed with this particular faculty of omitting the reading of the " Passion " may therefore read the " Passion " at either Mass, whether or not one of them is the parochial High Mass.

FUNERAL SERMON BEFORE THE ABSOLUTION.

Qu. Should not the funeral sermon, if there be one, be preached after the Mass and before the Absolution, rather than after the Absolution as is done in many places?

Resp. Funeral sermons which in their content and presentation become the equivalent of a eulogy for the deceased may not be preached without the previous and explicit consent of the ordinary. In the giving of his consent, the ordinary may demand the submission of the manuscript for his previous inspection. This ruling was issued by the Sacred Consistorial Congregation in its " Normae pro sacra praedicatione " under date of 28 June, 1917.[1]

On the supposition, however, that the sermon is purely one of doctrinal instruction or moral exhortation, or in the event that the required consent for the giving of a sermon in the character of a eulogy has been obtained, the proper time for its delivery appears to be after the funeral Mass but before the "Absolution". It may be noted that the Roman Ritual does not indicate a sermon as part of the funeral ceremonies, and consequently does not assign any particular place or time for it in the exequies (Cf. Tit. VI, cap. 3, N. 7). As the rubrics contemplate a moral union between the " Absolution " and the " Liturgical Prayers at the Grave " [2] the continuity of these ceremonies should not be interrupted by sermon or eulogy.

As a positive indication that the preaching of the sermon or the delivery of the eulogy, whenever it takes place, should be fitted in between the end of the Mass and the subsequent "Abso-

[1] A.A.S. IX (1917) 328-341. The specific ruling under consideration is contained on page 332, under Caput III, N. 21. " Elogia funebria nemini recitare fas esto nisi praevio et explicito consensu Ordinarii, qui quidem, antequam consensum praebeat, poterit etiam exigere ut sibi manuscriptum exhibeatur."

[2] Cf. Tit. VI, cap. 3, nn. 10-14.

lution," one might recall that this arrangement was stipulated for the "Oratio in laudem defuncti Summi Pontificis" at the funeral services for the late Pope Pius XI.[3] This latter arrangement may be regarded as best corresponding to liturgical practice whenever a sermon or a eulogy is made part of the funeral ceremonies.

[3] A.A.S. XXXI (1939) 49.

Book Reviews

THE MYSTICAL THEOLOGY OF SAINT BERNARD. By Etienne Gilson. Translated by A. H. C. Downes. Sheed & Ward, New York City. 1940. Pp. ix + 266.

A splendid contribution to the study of medieval mysticism has been made with this new book. Such an authoritative voice as that of the Doctor Mellifluus of Clairvaux will always find willing hearers and eager followers.

Mr. Gilson first explains the theological principles upon which St. Bernard's mysticism is based and then shows the truly scientific character of that mysticism. The work is an excellent refutation of M. Pourrat's contention, that the mysticism of St. Bernard is not set out in any systematic form and that it has no scientific character. The author has succeeded in proving, in his own genial way, that St. Bernard's mysticism is not only eminently practical, but essentially synthetic and logical.

Some of the material influences on St. Bernard's mystical thought are set forth in the first chapters. Among these are: the Rule of St. Benedict, Cicero's *De Amicitia*, St. John's first Epistle, especially the words: "He that loveth not, knoweth not God, for God is charity." Whatever influence St. Bernard may have derived from the Mystical Theology of pseudo-Dionysius must have come to him through Maximus the Confessor, from whom he seems to have borrowed the words *excessus* and *deificatio*, to express two mystical states, the ecstatic union and the mystical marriage.

The basic ideas of St. Bernard's mystical system are that, by nature man remains always an indestructible image of his Creator, but the likeness of the image to the Divine Original is lost through sin. While in sin, man lives in exile, in *regione dissimilitudinis*, in the land of unlikeness. Pride, a disorder of the reason, and self-love, a disorder of the will, were the causes of misery. But man can recover the lost likeness to his Original, if God should please to give it back. It is here that the work of divine grace begins, and with it the various degrees of the spiritual life. According to St. Bernard, we have then (1) a rectification of the reason by the Word, through humility; (2) a rectification of the will by the Holy Spirit, through charity. "Of these two faculties of the soul, that is to say reason and will, the one is therefore taught by the Word of Truth, the other inspired by the Spirit of Truth; the one is sprinkled with the hyssop of humility, and the other is set on fire by charity." Perfect charity means also perfect purity, and the pure of heart shall see God. To pass from the second to the third degree, something more than leading is required: a

carrying away and a catching-up (a rapture) is indispensable. Here the mystical union begins and we have (3) the ecstatic union, " an assumption of the soul by the Father, following its restoration by the Son and the Holy Spirit." The perfect unity of mind and heart with God (*unitas spiritus*) is then followed by: (4) the mystical marriage or transforming union, the highest and most perfect union with God this side of heaven.

The supreme degree of love for St. Bernard, is " to love oneself no longer save for God ". Fenelon and the Quietists, according to the author, either failed to understand or they falsified, when they cited St. Bernard in support of their own thesis of disinterested love. " The plain fact is that the definition of pure love for the Quietists is the definition of impure love for St. Bernard." Another important conclusion drawn by the author is, that the mysticism of St. Bernard is in radical opposition to all Pantheism.

A PREFACE TO METAPHYSICS. By Jacques Maritain. Sheed & Ward, New York. 1939. Pp. 152.

In seven lectures, Dr. Maritain studies the full meaning of what the idea " being " offers to the philosophical mind. The first lecture, " Living Thomism " is called introductory, but the second and third lectures, " Counterfeit Metaphysical Coin " and " The True Subject of Metaphysics " are also more or less introductory. The central lecture, in fact as well as in subject matter, presents " Considerations About Being as Such ". The last three lectures deal with first principles: identity, sufficient reason, finality and causality. Seven lectures on what ideas the word " being " suggest may seem a work of supererogation to the uninitiated, but the metaphysician knows better.

Dr. Maritain merely taps the rich source of the intellectuality and actuality suggested by the word. It is no mere act of humility which makes him select for a title " Preface to Metaphysics," but it must be recalled that the preface is the last thing the wise author writes.

This is not a book for the beginner. It is a paean, a panegyric, to be appreciated fully only by those who are well versed in the subject of metaphysical speculation. For these it is a revelation just as being, for the author, is the great mystery of nature, and its intuition by the human mind a natural revelation. The form in which the book is couched has all the advantages, and the disadvantages, of lecturing. The advantages of insisting again and again on the objectivity of being, however, outbalance everything else. The author keeps in mind both the idealist and the pragmatist. He effectively destroys, as Dr. E. T. Shanahan says, that " false preface with which modern philosophy begins—whether or not, namely, we can trust the mind to reproduce faithfully for us the surrounding world of things ".

LA DOCTRINE SPIRITUELLE DE SOEUR ELISABETH DE LA TRINITE. By M. M. Philipon, O.P., Paris, Desclée de Brouwer et Cie. Pp. 354.

Sr. Elisabeth de la Trinité was born 8 July 1880, entered the Carmel of Dijon in August 1901. She died after a long and exceedingly painful disease, 9 November, 1906. Her *Souvenirs*, published many years ago, have been judged by authorities in mystical theology to be one of the most important contributions on these problems. This book also found its way to an astonishingly large number of lay readers.

The author undertakes to develop systematically the ideas of the Carmelite nun on mystic theology and matters of faith in general. He is able to make use of a large amount of material hitherto unpublished. The mystical life of Sister Elisabeth started two years before her entrance into the convent at Dijon. An introductory chapter deals with her interior life when she still belonged to the world, and with the phases of her later development. The ensuing eight chapters group the various remarks and writings of Sister Elisabeth according to the main topics of mystical theology. As Dr. Garrigou-Lagrange points out in his preface, this study is particularly rich in facts and comments regarding the gifts of the Holy Ghost and important because of the doctrinal soundness of the statements made by Sister Elisabeth, who had meditated profoundly on St. Paul and on St. John of the Cross, the two sources from which she derived most of her theological knowledge.

The book can be read with great profit by everyone, whether priest or layman. They will discover not only an enormous number of interesting and helpful ideas, but also will become acquainted with a truly heroic soul. It is to be hoped that this book will soon be made accessible to a larger public by an adequate English translation.

RURAL ROADS TO SECURITY. By the Rt. Rev. Luigi G. Ligutti and the Rev. John C. Rawe. The Bruce Publishing Co., Milwaukee, Wis. 1940. Pp. xiv + 387.

That liberty and personal independence is to be found particularly in the farm home is the contention of the authors of this interesting and informative volume. The beautiful traditions of farm life can be reëstablished in this country, and must be reëstablished, the authors contend, if this country is not to fall heir to the inherent weaknesses of an over-urbanized and industrialized civilization.

Small ownership of farming land is a necessity for the welfare of the nation; it is economically practical, even in these days of mechanistic plutocracy, if the problem is tackled intelligently. Chemistry

and biology have done much for the small farmer from the productive angle, while the coöperative movement has shown him how to buy and sell economically. Self-sufficiency is quite readily established on the farm, and this is all important. Production for exchange comes after, and the mistake of the Western farmer was to over-commercialize his farming.

The authors give a good account of various movements to help the farmer. St. Teresa's Village in Alabama, the Granger Homestead project in Iowa, Father McGoey's plan in Toronto, the Antigonish coöperatives, etc., are reviewed and there is a chapter on the advantages and technique of coöperatives. There are interesting chapters on the urban and rural families in mass production, the home on the land, intelligent technology on the land, and problems in modern homesteading.

The style is a curious combination of doctoral thesis and bed-time story, and there are some very amateurish line-drawings. There are also, however, some fine photographs and several graphs and charts. The style, moreover, will not detract from the interest of the reader whether he be farmer or city-dweller.

JEWISH PANORAMA. By David Goldstein, LL.D. Catholic Campaigners for Christ, Boston, Mass. 1940. Pp. xvii + 394.

No one in this country is in a better position to speak on the *Jewish Panorama* than Dr. Goldstein. He is intimately familiar with the history and the traditions of Jewry. He is intensely sympathetic with the hopes and aspirations of the Jewish people, while as a Catholic he is free from prejudice and self-pity.

He begins with the question, What is a Jew?, and decides that Jews are neither a race nor a nation, and declares that a Jew should be held to be a person who believes in Judaism, even if he be lax in the observance of its mandates. He next studies what Judaism is, the three religious divisions of Jewry, and gives some very up-to-the-minute statistics regarding Jewish society. Anti-semitism, Monotheism, the Jewish Messiah, Zionism and the Talmud are interesting chapters. Excellent studies are the chapters, "Are Jews Reds?" and "Is Bolshevism Jewish?". Dr. Goldstein declares that it is plainly evident that "Jews" have been and are an active factor in the Socialist-Communist movement, and that the common opinion that Jews are "Red" is due somewhat to the failure of the rabbinical conferences to define what a Jew is. The danger in Jewry today, he declares, is its secularization. It has caused a disproportionate number of its members to enter movements that are basically anti-God and hence a threat to the free exercise of those inalienable rights that safeguard life, liberty and the pursuit of happiness.

World conditions have created an unusual interest as to who Jews are, what they believe, what singles them out for venomous darts everywhere, and what course will lead them ultimately to peace. Dr. Goldstein's book is a " must " for anyone who wants a dispassionate, objective study of this important and interesting question.

CATHOLIC FAITH EXPLAINED. A Teacher's Manual for Catholic Faith, Book Three. By the Rev. Felix M. Kirsch, O.M.Cap. and Sister M. Brendan, I.H.M. The Catholic University of America Press. Distributed by P. J. Kenedy & Sons, New York. 1939. Pp. xiii + 442.

The keynote of the present book is struck in the title of the first chapter: " Catholic Faith Goes into Action," and the entire work challenges priests and teachers of religion to go into action. There is a freshness about the approach, as well as timeliness throughout, that would seem to afford a new impetus to our teaching of religion. While the book is intended as a manual to accompany the new Catholic University Catechism, it really represents a practical handbook for all who teach religion. The authors do not mince words in exposing the weaknesses of our system of religious education. They are not however satisfied with putting their fingers on sore spots. They offer ways and means that, if followed, will make our Catholic Faith go into action all along the line.

Part Two of the Manual follows consecutively the text of the Catholic University Catechism and offers first aid to the thousands of teachers who are now using the book. Teachers will find this section of the manual a veritable treasure trove, for they have here the solution of the more than three thousand problems presented in the Catechism. The well-made Index makes the rich content of the manual readily available.

It has been said that the bane of our teachers of religion is an inferiority complex. The letter of a distinguished Religious Inspector of Schools in Ireland quoted in the manual should give them courage.

> I have studied the three volumes of *Catholic Faith* very carefully. It is no exaggeration to say that this work " may be considered the most exhaustive treatment of Catholic Faith which has yet been presented in catechetical form." To the Irish Hierarchy, who are at present considering the question of a single catechism for use throughout the whole of Ireland, I have recommended *Catholic Faith* as unquestionably the finest catechism ever published. My Bishop, the Most Rev. Dr. Lyons, was deeply impressed with its merits.

The name *Catholic Faith* is singularly appropriate, for within the covers of this superb work the wondrous thing called Catholicism lives and moves and has its being. I have no hesitation whatever in saying that with St. Augustine's *De Catechizandis Rudibus,* and the Council of Trent's *Catechismus Romanus, Catholic Faith* ranks as one of the great classics of catechetical literature.

THE HISTORY OF THE POPES FROM THE CLOSE OF THE MIDDLE AGES. By Ludwig, Freiherr von Pastor. Translated by Dom Ernest Graf. Vols. XXX, XXXI, XXXII. B. Herder Book Co., St. Louis, Mo. 1940. Pp. xlviii + 467; xii + 519; xiv + 706.

Dom Ernest Graf of Buckfast has been continuing his very useful work, and the result has appeared in the publication of these three volumes. On the general merits of the work, there is little that can be added to what has been stated in previous notices of this series. These latest volumes fulfil the promise of their predecessors, and the high standard of excellence has been maintained.

Volume XXX covers the pontificate of Innocent X. It includes the Conclave of 1644. Innocent and Mazarin, the intrigues of the Barberini, the Peace of Westphalia, Catholics under Cromwell, Ireland's fight for freedom, Innocent's relations with Venice, the Pontifical States and his work within the Church. The longest chapter in the volume (135 pages) is devoted to a study of Jansenism in France and the Netherlands.

Volume XXXI studies the period between 1655 and 1676 during which reigned Popes Alexander VII, Clement IX and Clement X. The return of Queen Christine of Sweden to the Church is told with full documentation, and reveals the Queen as quite a different character from that set forth by a recent popularizer of history. Troubles caused by Jansenism and the defences against the Turks make up a great deal of the subject matter of this volume. The activities within the Church are, of course, given full treatment.

The pontificates of Popes Innocent XI, Alexander VIII and Innocent XII (1676-1700) are the subject matter of Volume XXXII. The Turks were still a grave concern, and the situation was aggravated by the intrigues of Louis XIV. The relief of Vienna, the Holy League and the war against the Turks in Hungary were outstanding events under Innocent XI. Jansenism, Quietism and Gallicanism added their turmoil. The quarter-century placed before the reader in this volume is interesting indeed.

These latest volumes of von Pastor's History can be strongly recommended. They are scholarly and thorough, and the method of treatment is well ordered and clear. Dom Graf has done his work so well that the reader scarcely realizes that it is a translation.

CHURCH AND STATE IN RUSSIA. The Last Years of the Empire. By John Shelton Curtiss. New York, Columbia University Press. 1940. Pp. ix + 442.

The diligence, scholarship and craftsmanship of Dr. Curtiss make this a book of genuine value. It is a history of the Russian Orthodox Church from 1900 to 1917, with an introductory outline of thirty pages covering the millennium of Russian church history to the close of the nineteenth century. During these thousand years the Russian Church was under the Patriarch of Constantinople; after 1440, was independent of Constantinople in all but name, and then passed to complete subservience to the Russian state. The author's summary is excellently written, and only here and there are passages that might be more happily phrased.

The study is divided into three parts. Dr. Curtiss first shows that at the beginning of the century the Russian Church was a state institution and that there was little parish life. It is significant to note, however, that the author apparently believes in trusteeism, and places at least some importance on the fact that the laity did not choose their priest: he was sent to them by the diocesan authorities, but had no real voice in the administration of parish funds or religious discipline in the parish. State funds made up about one-fifth of the Church's income, but the author is of the opinion that the protection which the state gave to the other sources of revenue was a powerful factor in keeping the higher churchmen as firm supporters of the government. The seminaries were in an unfortunate condition. There were many students who were merely looking for a free education, and had no desire to serve the Church. Apparently the proctors and instructors "had largely given up any thought of developing Christian attitudes in their charges and kept them in order by harshness".

The revolution of 1905, the discontent and peasant uprisings that led up to it, as well as the strikes, riots, assassinations and executions that marked its course, are the subject matter of the second section. The third part covers the interval between the revolutions, 1908-1917. The neglected opportunities of the Church during that period to make needed reforms and the rise to power of the adventurer Rasputin are skilfully shown.

Dr. Curtiss has used, almost entirely, original archival records and sources. He has handled his material well and the result is scholarly

as well as interesting and informative. A well selected bibliography and a good index add to the value of the volume. It is a book that no one interested in the subject can afford to ignore.

DIE UMGESTALTUNG IN CHRISTUS. UEBER CHRISTLICHE GRUNDHALTUNG. By Peter Ott. Einsiedeln, Cologne, Benziger & Co. 1940. Pp. 338.

This book (Transformation in Christ. On Basic Christian Attitude) deals with the fundamental attitudes and problems of Christian life. The treatment is mainly of an ascetic nature, but the discussion is based on a large fundament of philosophical, psychological and theological knowledge. The breadth and reliability of knowledge, the seriousness of purpose and the ability of the author are beyond all doubt. His references to theological authorities, however, are mostly to St. Augustine, and he quotes St. Thomas of Aquin only as a mystical poet, not as the philosopher or the master of systematic theology. The author utilizes, to a noticeable degree, some of the results of the newer psychology. He is, however, and justly so, very critical in regard to Freudian psychoanalysis.

The titles of the chapters give a good idea of the scope of the book: Readiness for Change, Contrition, Knowledge of Oneself, True Consciousness, True Simplicity, Contemplation and Recollection, Humility, Trust in God, Working on Ourselves, True Freedom, Justice, Holy Patience, Love of Peace, Holy Meekness, Mercy, Holy Sadness, Holy Sobriety, True Losing of Oneself. It is not a light book, and must be studied and meditated upon rather than read. The importance of the everyday problems of Christian life, the necessity of taking the words of the Gospel at their full value, the common negligences of which the average Christian makes himself guilty, the tremendous importance of a true Christian life for personal and social life, all these are stated clearly in a language which may be understood by ordinary readers, but which never becomes trite nor shallow. This work deserves to be placed among the best contributions to the questions with which it deals.

Book Notes

La Bonne Presse of Paris, in spite of wars and rumors of wars, continues to publish excellent Catholic literature, although production is greatly reduced. The latest of the "Idealistes et Animateurs Series" is *René Bazin: L'homme et l'écrivain*, by the Rector of L'Université Catholique d'Angers, Monsignor Francis Vincent. No one is better fitted to write the story of the great writer who was born in Angers in 1853. In addition to the biography, Monsignor Vincent adds a chapter on Bazin's literary art. Appreciation is growing for Bazin's work not only in France but in England and this country. Monsignor Vincent has not written an exhaustive biography, but it is one that should have an appeal in the English-speaking countries, for his style is not too difficult for those who "took" French in college.

Those who have come to know the sound theology, cogent argumentation and felicity of expression in the sermons of the Most Reverend Tihamer Toth, will welcome the latest translation by V. G. Agotai, edited by the Rev. Newton Thompson. *The Catholic Church* comprises twenty-eight sermons. The Holy Ghost in the Church, the marks of the Church, infallibility, the priesthood, the Communion of Saints and the forgiveness of sins are treated with expert grace. The sermons on the "intolerant" Church, and the "worldliness" of the Church are very well done. No priest would try to memorize and preach these sermons as Bishop Toth has written them, but no preacher will fail to find many helps in preparing his own sermons on the Church. (B. Herder Book Co., St. Louis, Mo. Pp. iv + 325.)

Father Lawrence J. Luetkemeyer has written, and published privately at Dallas, Texas, *A Novena to The Holy Spirit*, to supply thoughts and prayers for private novenas. He has made a special effort to make his language plain and to keep his points clear. At times he is redundant, but many will consider this an advantage in a book of private devotion.

The excellent studies and addresses, delivered at the Catechetical Congress in Cincinnati last November, can now be obtained from St. Anthony Guild Press, Paterson, N. J. (*Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine.* Pp. xxiii + 507. Price, cloth $2.00.) The excellently printed volume contains ninety-one papers, not all of equal excellence, but even the least pretentious is well worth reading. The average priest will be surprised to learn the wide comprehension of the catechetical movement under the chairmanship of Bishop O'Hara.

Attention might be called to the articles on teaching the doctrine of the Incarnation by Monsignor Cooper, Father Francis Connell and Father John Flanagan; to Dr. James O'Brien's "The Catholic Citizen and Nationalism" and the Most Reverend Joseph Corrigan's "Patriotism: Human Rights and Duties." The articles by Dom Rauth and Brother Venard on instruction to delinquents are also more than ordinarily interesting. This book should be in the library of every priest.

Father Vincent McNabb's spiritual writings are so well known that it is necessary only to call attention to a new volume to insure its wide acceptance. In *Mary of Nazareth* the author offers gleanings from his note books, thoughts and little prayers from his meditations on the Blessed Mother of God. For example, "Candlemas stands contrasted with Ash Wednesday. In one we hear man like another Job cursing the day of his birth. In the other we hear man blessing the day of his death. *Nunc Dimittis* is the Canticle of Death, yet it is resonant with a note of praise and peace. The *Benedictus* is a Canticle of Birth. The *Magnificat* is a Canticle of Grace." The preacher will find in this little volume many a helpful thought. (P. J. Kenedy & Sons, New York. Pp. xv + 132.)

An excellent gift edition of *The Imitation of Christ* is announced by Richard R. Smith, New York City. (Pp. xii + 246.) The text is based on the translation of Father Anthony Hoskins, the seventeenth-century Jesuit. Scattered through the text, tipt on the page, are twenty-seven beautiful reproductions in six colors of miniatures by Majeska.

Two valuable additions to the literature on the spiritual life are Father J. Grimal's *La vraie Conversion du cœur* and *Le vrai Travail du progrès*. (Librairie Catholique Emmanuel Vitte, Lyon, France. Pp. xxiv + 180 and 265.) The first volume was written particularly for seminarians and novices, and presents sound principles for those entering on the road to perfection. The chapter on scruples is particularly valuable. In the second volume emphasis is laid on the union of love with God by renouncing ourselves, and the disastrous effect that illusions of personal grandeur have in the work of perfection. Excellently written is the chapter, "Psychologie et malice du péché véniel délibéré".

A second edition of *Theresa Neumann of Konnersreuth* by Fathers C. E. Roy and W. A. Joyce is made necessary by the growing interest in a well-known stigmatist. This book does not go into great detail, but it does tell a complete story. It is to be regretted that the authors did not take advantage of the new edition to add some of the events of the past four years; for example, what was behind the report of last Fall that Theresa had died. On the other hand, readers realize that it is difficult if not impossible to get reliable information from Germany in these troublous days. (B. Herder Book Co., St. Louis. Pp. vii + 198.)

English-speaking Catholics have heard little of the apparition of the Blessed Mother in 1917 at Fátima, in the Cova da Iria, Portugal. Five times, between May and October 1917, Our Lady of the Rosary appeared to three peasant children and urged the rosary as a remedy for the evils of a thoughtless and prayerless world. As was to be expected, the story of the children was not believed at first, but they persisted in spite of opposition, even detention by an atheistic official, and gradually people became convinced of the reality of the apparitions. Opposition on the part of civil authorities and the press continued until 1924. In May 1922, canonical inquiry was instituted; in April 1930, the report of the Commission was presented to the bishop, and on 13 October, 1930, the bishop gave official permission for the cult of Our Lady of Fátima.

Our Lady of Fátima, by His Excellency Finbar Ryan, Titular Archbishop of Gabula, is the first book in English on the apparitions, although a number of articles on this theme have appeared in magazines. There are some who believe that Fátima will take its place with Lourdes as a place of pilgrimage and devotion. Certainly Archbishop Ryan's little book tells a more than usually interesting story. (St. Louis, Mo. B. Herder Book Co. Pp. 187.)

The St. Anthony's Guild Press has published two pamphlets by Monsignor James Murphy that will be really helpful in the convert class as well as in the class room. *Who are Catholics?* gives a short outline of the Eastern Churches, listing the outstanding differences between these rites and the Latin. Unfortunately, the outline is too short. The second chapter tells of the fundamental differences between Catholicity and Protestantism. There are short articles on the history of the Bible, private interpretation, the authority of the Church, necessity of faith, salvation by faith, Calvin's doctrine, Catholic doctrine, the sacraments and the papacy. The third section is a well written article on the means of salvation. In his second pamphlet, *The Church*, Monsignor Murphy writes on the Redemption, the foundation of the Church, the authority of Peter, the marks of the Church, and the Church and civil power. The pamphlet is written so that the ordinary non-Catholic inquirer can understand the doctrine, and the priest giving the instructions is not likely to be called upon to explain the explanation. (Paterson, N. J. Pp. 39 and 40.)

Translating and adapting from the Dutch of Father Pius van de Stegge, Frater Joachim Smet, O.Carm., presents in *A Passion Flower of Carmel* a short life of Mother Josephine Koning, who died in Holland in 1931. Unknown in this country, Mother Josephine's name is venerated in her own Netherlands for her sanctity of life and for the apparent answers to prayers asking her intercession. The book is in the usual eulogistic style of such lives. Members of a religious order will be able to appreciate a number of passages in the book, but the average lay person will be quite at a loss

to understand them. Preparations are under way for a diocesan process in the cause of Mother Josephine's beatification, the Postulator General of the Carmelites having appointed a vicar-postulator in 1936. (Chicago. The Carmelite Press. Pp. ix + 152.)

The Bruce Publishing Company announces a new and enlarged edition of Father Gerald Ellard's *Christian Life and Worship*. Since its first appearance in 1933 Father Ellard's volume has won considerable popularity in the schools. The new edition is likely to increase that popularity. (Milwaukee, Wis.: The Bruce Publishing Co. Pp. xxi + 420.)

The Unattached, Aged Immigrant by Roman L. Haremski, Ph.D., is more than a social work study. Behind the painfully objective figures and analyses is the story of the problems experienced in old age by 109 old men and women, born in Poland and spending their last years apart from their families in Baltimore. The scientific attitude of Dr. Haremski does not hide the pathos and the homely drama in their lives. This is a book that pastors might well consider buying for their St. Vincent de Paul Conference workers. It would provide them with many a helpful hint in procedure with their aged charges.

Dr. Haremski appreciates the value of religion. He states, "Religion plays a very important rôle in the lives of the aged Poles studied. Consequently, any influences that would enrich this aspect of their lives or remove impediments to a closer association with religious institutions would compensate for many other deficiencies in their environments." He may have missed an important point, however, when he says, "It is to be regretted, too, that the indigent aged have to make church contributions which, though small, are beyond their means and tend to restrict their attendance at services." Could it not be that this making of a small contribution is a matter of pardonable pride, giving them a sense of independence; and of unpardonable pride when they remain from church services because they cannot gather the few cents for the collection basket? The widow's mite is a precious thing to the Church, but no priest would dare to extort that mite. Dr. Haremski does not appear to have watched the passing of the collection plate in recent years. And those who let it pass without further burden are not confined to the poor and the aged. (Catholic University of America Press, Washington.)

Practical Helps for the Religion Teacher, by Father Aloysius J. Heeg, enjoys the recommendation of His Excellency, Bishop Edwin O'Hara, Chairman of the Confraternity of Christian Doctrine. Part I, titled "Practical Methods for Practical Catechists," gives methods by which the child talks as well as listens, learns by seeing, by doing, by using his hands, and by listening to stories. Father Heeg has four chapters on the use of pictures in teaching religion. Part II, "How to Teach the First Communicant," starts with the decree of Pope Pius X, explains how a child can be taught to make an examination of conscience, and points out things to be observed before, during and after confession, among which is included a form for confession. There are chapters on helping the child realize that Jesus is God, on the miracle of the multiplication of the loaves, the promise of the Holy Eucharist, the Last Supper, assisting at Mass, and practical points regarding Holy Communion.

The pamphlets are, of course, for the use of teachers. They are thorough, and conform to the latest ideas of child pedagogy, and should be of real service to lay teachers of Christian doctrine. Father Heeg stresses the futility of mere memory work. On the other hand we know of no one who would advocate mere memory work. This reviewer, however, is old-fashioned enough to believe that the best way to teach Christian doctrine is to have the child learn the fundamentals, by "brute memory" if necessary, and have them explained by a teacher who knows the subject, who is interested in the subject and the imparting of it, and can make it interesting to the child. Methods are a more or less modern substitute for the gift that is the born teacher's. It is, often enough, a poor thing, but unfortunately there are too few born teachers. (The Queen's Work, St. Louis, Mo. Pp. Part I, 71; Part II, 85.)

Books Received

THE HISTORY OF THE POPES. From the Close of the Middle Ages. Volume XXX: Innocent X (1644-1655); Volume XXXI: Alexander VII (1655-1667), Clement IX (1667-1669), Clement X (1670-1676); Volume XXXII: Innocent XI (1676-1689), Alexander VIII (1689-1691), Innocent XII (1691-1700). From the German of the late Ludwig, Freiherr von Pastor. Translated by Dom Ernest Graf, O.S.B., monk of Buckfast. B. Herder Book Company, Saint Louis, Missouri. 1940. Pp., xlvii + 467, xii + 519, xiv + 706. Price, $5.00 each.

PROCEEDINGS OF THE NATIONAL CATECHETICAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE. (Cincinnati, Ohio, November 4, 5, 6, 7, 1939.) Saint Anthony Guild Press, Paterson, New Jersey. 1940. Pp. xxiii + 507. Price, Cloth, $2.00; paper, $1.50.

A COMPANION TO THE SUMMA. III: The Fulness of Life. (Corresponding to the Summa Theologica IIa IIae.) By the Reverend Walter Farrell, O.P., S.T.L., S.T.D. Sheed & Ward, New York City. 1940. Pp. viii + 530. Price, $3.50.

CHURCH AND STATE IN RUSSIA. The Last Years of the Empire 1900-1917. By John Shelton Curtiss, Columbia University Press, New York. 1940. Pp. ix + 442. Price, $4.00.

THE UNATTACHED, AGED IMMIGRANT. Analysis of Problems Experienced in Old Age by Three Groups of Poles. By Roman L. Haremski, Ph.D. Catholic University of America Press, Washington, D. C. 1940. Pp. ix + 117. Price, $2.00.

THE ORPHAN CHILD AMONG THE GUNANTUNA. By Joseph Meier, M.S.C. Part 2 of Vol. 2, Catholic Anthropological Series. Catholic Anthropological Conference, Washington, D. C. 1940. Pp. 65. Price, $1.00.

LA DOTTRINA CATTOLICA. Spiegazione Dogmatica, Morale, Apologetica, Liturgica, illustrata e confermata con esempi, similitudini, note, ecc. Il Culto. Parte II: Le Feste. Vol. I: Le Feste dell' Anno Liturgico. Vol. II: Feste principali della Madonna e di Santi. A Mons. *Giuseppe Perardi.* Roberto Berruti & C., Torino, Italia. 1940. Pp., Vol. I, 489; Vol. II, 504. Prezzo, 2 voll., L35.

SOME ENGLISH IDIOMS IN THE ENGLISH BIBLE. By the Very Reverend Charles J. Callan O.P., S.T.M., Litt.D. The Devin-Adair Company, New York City. 1940. Pp. 32.

MODERN CATHOLIC LITERATURE. A Discussion Outline by the Reverend Herbert O'H. Walker, S.J. The Queen's Work, Saint Louis, Missouri. 1940. Pp. 45. Price, 10c.

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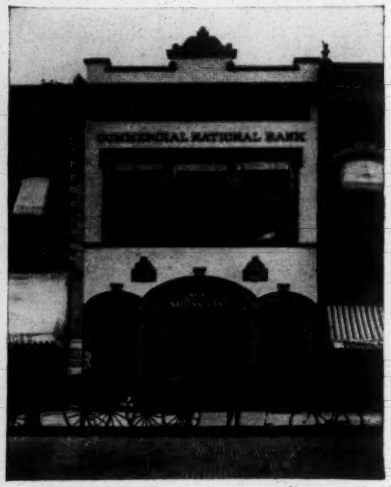

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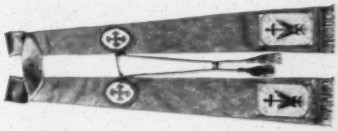

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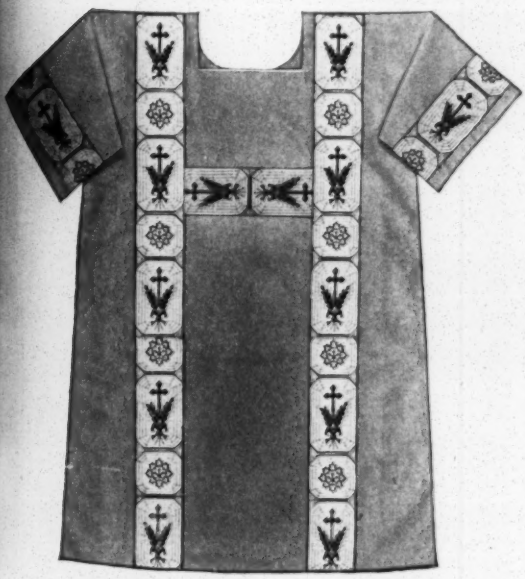

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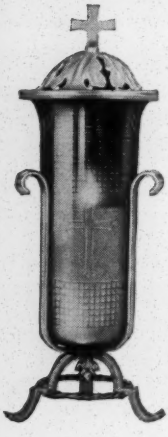

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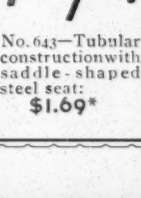

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